

# The Church in COREA

*By Mark Napier Trollope, D.D.*  
*Bishop in Corea*

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The church in Corea

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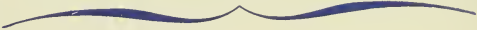
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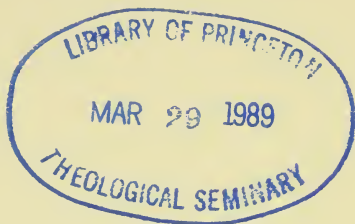
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**THE CHURCH IN COREA**



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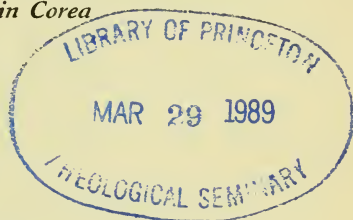


# THE CHURCH IN COREA

BY THE RIGHT REV.

MARK NAPIER TROLLOPE, D.D.

*Bishop in Corea*



WITH  
SIXTEEN ILLUSTRATIONS AND A MAP

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# THE CHURCH IN COREA



## CHAPTER I

### Corea, the Land and the People

**W**ARS, commerce, and religion have all been powerful factors in drawing the utmost ends of the earth together, and making the most distant nations mutually acquainted. And the process has of course been vastly hastened during the last seventy or eighty years by the widely extended and developed use of steam and electricity. Consequently there is at the present time hardly any spot on the earth's surface, even in remotest Central Africa or Asia, of which we can plead the ignorance common enough in our grandfathers' times. All these factors have combined to bring into a not too welcome prominence the

Intro-  
ductory.

country of "Corea," which used to be known as the last of the "Hermit Kingdoms," but which during the last twenty or thirty years has found itself dragged rather unceremoniously into the area of world-politics.

It was Hendrik Hamel, with his crew of Dutchmen, shipwrecked in 1653 off the coast of Corea, on a trading voyage to Japan, who first drew Europe's attention to the little-known peninsula. Little, however, occurred to quicken that attention during the next two centuries, and it was not until the unfortunate country became the "storm-centre" of the Far East, providing the *casus belli* for two of the greatest wars of modern times (between China and Japan, 1894-5, and Russia and Japan, 1904-5), that its name became really familiar to European ears.

Still, commerce and religion have played their parts, and it is probably true that nine-tenths of our knowledge, both of the country and the people, have been derived from events arising out of the series of commercial treaties forced upon them by Japan and the European powers between 1876 and 1886, and from the relations of Christian missionaries, who have in recent years found it so fruitful a field for their



propaganda. Anyhow, for good or for evil, this rather shy and backward member of the Far Eastern family of nations now stands fairly in the daylight, and, to whomsoever the credit of her discovery may be due, there is no longer any excuse for imagining that "Corea" is the name of a South American republic or an island in the Greek Archipelago. Moreover, she stands in the daylight no longer as an independent country, for after a long and eventful history of three thousand years, during which she had managed to maintain a real, if precarious, independence, she awoke (in August, 1910) to find herself "annexed" as a dependency to the empire of her hereditary enemy and neighbour, Japan.

Corea—or, to give it its proper name, "Chosen"—occupies a mountainous peninsula, jutting southwards out of the northern coasts of China, at a point where the Chinese and Russian Empires meet, and extending to within a few miles of the Island Empire of Japan. It covers about ten degrees of latitude, extending from about 43 to 33 N., and rather more than six of longitude, from about 124 to 130 E., and has a total estimated area of 80,000 square miles. Its

The  
Country.

eastern and western shores are washed respectively by the Sea of Japan and the Yellow Sea, its southern extremity separated by the Corea Strait from the coasts of Japan, and its northern boundary formed by the Yalu and Tumen rivers, which flow west and east respectively out of the Long White Mountain-range, and form with that range the natural frontier between Corea and its northern neighbours, China (Manchuria) and Russia (Siberia).

That which will, perhaps, best help the ordinary reader to realize the shape and dimensions of the country is to be told that in both respects it approximates somewhat closely to Great Britain (i.e., England *and* Scotland), its greatest length from north-east to south-west, being about 600 miles, or, roughly speaking, the same distance as separates John o' Groats from the Land's End. The total population is now reckoned at a little more than 14,000,000, among whom are numbered about 250,000 Japanese immigrants, i.e., about two per cent. of the whole.

The mountainous character of the country, which provides it with some of its most characteristic and beautiful features—although none of the heights

much exceed 6,000 or 7,000 feet—may be gathered from the fact that over seventy per cent. of the superficial area is reckoned as unfit for anything but afforestation. This might have been thought to militate against any great agricultural possibilities. And yet agriculture, from time immemorial, has formed the backbone of Corean industry, and provided far the greatest part of the population with employment. The staple crop is rice of a good quality, cultivated in wet paddy-fields, as in China and Japan. But wheat, barley, millet, beans, and potatoes are also raised in large quantities; and cotton, upon which the population has depended for many centuries for its clothing, is now grown to a larger extent than ever before; while, under Japanese auspices, an increasing amount of attention is being paid to silk culture. Curiously enough, the tea-plant, so characteristic a growth of China and Japan, is unknown in Corea; the favourite beverage being a strong alcoholic spirit brewed from grain, which speedily induces intoxication.

The country possesses a very fine breed of cattle (but no sheep), a very unsightly breed of pigs, and a very minute breed of horses, or rather ponies. Poultry,

pigeons, ducks, and geese are abundant ; and the country-side is simply alive with pheasants and (all through the winter months) with wild duck, wild geese, and every species of wild fowl. Among the more notable fauna of the country are tigers and leopards, with skins of a fine quality ; and there is said to be no lack of deer, bears, wild pigs, wolves, and foxes, especially in the more mountainous districts ; while the coast waters of Corea are so well stocked with fish that its fisheries form an important asset in the national wealth. There is very considerable mineral wealth in the country, the annual output of gold alone amounting probably to nearly a million sterling. But it is only of recent years that any attempts have been made to develop the mining industry adequately.

The more mountainous and thinly-populated districts are still well covered with trees, prevailing of the pine tribe ; but the greater part of the country has been largely and rather recklessly denuded of its timber, in consequence of the great demand for wood for fuel and for building purposes. For Corean houses are in the main constructed of wood, with good tiled and thatched roofs, walls of "wattle and daub," neatly papered on the inside, windows of wooden lattice-

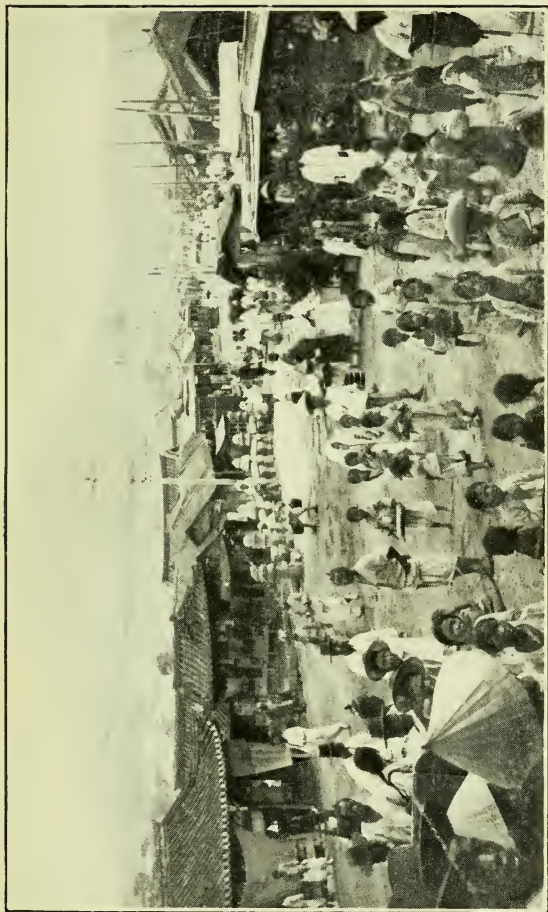
work covered with white paper, and floors ingeniously constructed of stone slabs, the surface of which is covered with smooth plaster and polished oil-paper; while a system of flues under the floor enables the living-room to be warmed by the same fire as that which is used for cooking the food. It should be added that the rather unkempt external appearance of most Corean houses gives the traveller a quite unfair idea of the general level of comfort and civilization, and that the treeless condition of much of the country adds to the general impression of poverty and thriftlessness.

The country is seen at its best during the beautiful spring and autumn months, when also the climate may be described as nearly perfect. The winter is bright and dry, but the cold is so severe that most of the few big rivers are frozen over during the winter months (December to March) solidly enough to carry the heaviest traffic on the surface of the ice. The summer is almost tropical in its heat, the months of July and August being rendered specially unpleasant by the torrential downpour of the rainy season and the plague of mosquitoes and other insect pests.

As already explained, the bulk of the population is agricultural, and therefore

lives in small village communities, thickly strewn over the country. Outside Seoul, the capital, with a population about 300,000, there are no really large centres of population, though some of the provincial capitals like Taiku in the south and Pingyang in the north are considerably larger than the rest; and certain of the seaports opened by the commercial treaties at the close of the nineteenth century show signs of rapid development. Of these last the most important are Chemulpo, the seaport of the capital (from which it is distant about twenty-four miles), on the west coast; Fusan, which has been the home of a Japanese colony since the end of the sixteenth century, on the south coast; and Gensan (or Wonsan) on the east coast.

For many centuries the country has been divided for administrative purposes into eight *Do*, or provinces (recently subdivided into thirteen), the provincial capitals being walled and gated "cities," containing the residence of the governor and a few thousand houses apiece. Each province is subdivided into prefectures, the prefectural "towns" standing some fifteen or twenty miles apart from each other, and being distinguished from the numberless "villages" which surround them by the pos-



SEOUL.





session of a more or less imposing official residence for the prefect, and by the fact that they contain some few hundreds of houses, while the "villages" seldom contain more than a score or so. The towns, and certain selected village centres, are the scenes of busy markets, which are held every five days, and in which most of the business of the country is done.

Until quite recently the roads have been of the most primitive character, hardly amounting to more than pedlars' foot-paths, which, however, quite adequately answered their purpose, as there was practically no wheeled traffic, and all goods were transported on the backs of porters or packed on bulls and ponies, travellers of the better class being carried in sedan chairs. Under the present Japanese régime, broad roads are being driven through the country in all directions, often at the cost of considerable hardship to the farmers, to whom they are of little use.

In other respects also means of transit and communication have greatly "improved" of recent years. The first railway — that connecting Seoul with Chemulpo, a distance of about twenty-five miles — was opened in 1898-9, and the

great trunk line, nearly six hundred miles long, running diagonally across the country from the port of Fusan in the south to Antung on the Chinese frontier in the north, was begun by the Japanese shortly after, and hurried to completion during the Russo-Japanese War of 1904-5. At Antung it now connects with the railway system of South Manchuria and, through that, with the great Trans-Siberian line, thus bringing Seoul within ten or eleven days of Moscow and Petrograd, and within less than a fortnight of London, while at the Fusan end an excellent daily service of steamers maintains regular communication with Japan. Branch lines of great importance, running from the main line to the south-west extremity of the peninsula, and from Seoul to the north-east, have also been recently opened, and there are plans for further extension.

Corea has been connected with Europe and Japan by a single line of telegraph for twenty-five years or more, but the network of telegraphic and telephonic communication with which the country is now covered dates only from the last few years, and must, like the greatly improved<sup>3</sup> postal system, be put to the





*COREAN CHRISTIAN.*

credit of the present Japanese régime. Unfortunately, side by side with these amenities, the price of food-stuffs and the cost of living generally is increasing at a frightfully rapid pace.

Of the characteristics of the inhabitants of the country it is not possible to speak so confidently and freely as it is The People. to speak of the country itself. Ethnologically little or nothing is known of their origin, though they are plainly of the Mongoloid type, and possibly a guess that their ancestors hailed from the plateaus of Central Asia or the neighbourhood of Lake Baikal would not be far amiss. The people are physically a fine race, with a dignified mien and good carriage, and in stature head and shoulders above their Japanese neighbours. Superficial observers have not infrequently spoken of them quite unjustifiably as dirty and lazy. It is true that they do not share the Japanese passion for being parboiled every twenty-four hours—a passion which it is not easy to indulge in a country where water is so comparatively scarce, fuel is so dear, and the winter is so long and rigorous as in Corea. But their simple white cotton clothing (padded with cotton wool

in the winter) lends itself readily to frequent washing and change of raiment, though the readiness with which it gets soiled doubtless lends colour to the charge of uncleanness. Indeed the female half of the population seems to spend the greater part of its time in open-air laundry-work.

As to their laziness, it must be remembered that the greater part of the population is agricultural, and that the life of a farmer is a very strenuous one except in the winter months, while the capacity and willingness of the Corean porters, or "chiggy-gonn," to carry the most astounding weights for impossible distances is a well-known feature of the national life. Americans and Europeans engaged in the mining industry speak very highly of the capacity, intelligence, and endurance of the Coreans as miners.

But, although there are plenty of good carpenters, smiths, and potters amongst them still, they appear to have largely lost that pre-eminent skill in handicrafts which was so remarkable in the earlier years of their history, and made them the instructors of the Japanese many centuries ago in the arts of architecture, painting, metal-work, and pottery. Nearly all who

have to deal with them agree in speaking of their charm of manner and sympathetic bearing towards strangers, and where they have been given the chance they have proved themselves excellent linguists and apt students of foreign and unfamiliar forms of industry.

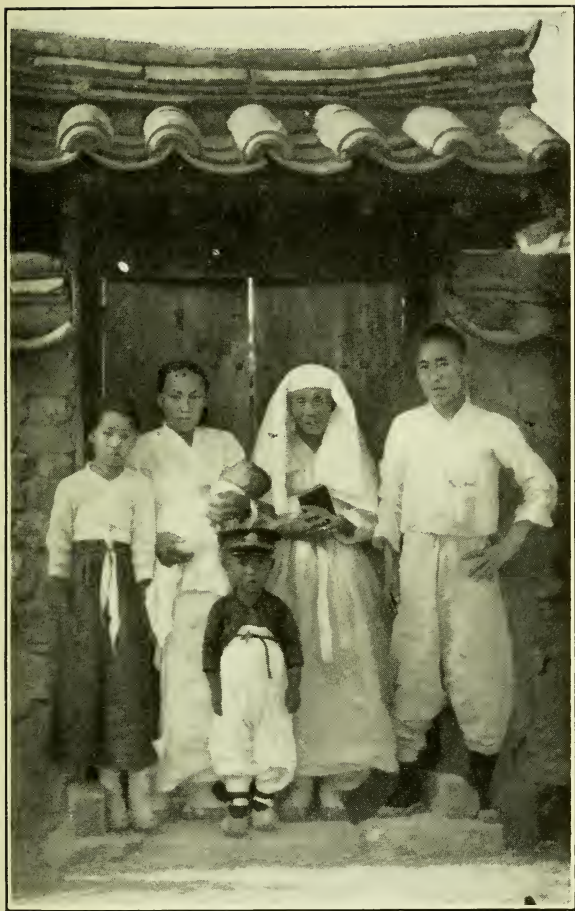
While probably not superior to other Orientals in what Westerners regard as the elementary virtue of veracity, and hopelessly unreliable in many departments of "business," they are certainly capable both of feeling and eliciting strong affection and of forming faithful friendships. The bravery and constancy with which the early converts of the Roman Catholic Mission stuck to their religion in the face of death and the most diabolical tortures speaks highly for their courage, as does the long-drawn-out, but hopeless, guerilla warfare carried on from 1907 to 1909, in opposition to the occupation of the country by the Japanese. Their history, however, unlike that of the Japanese, has provided them with scant opportunity of developing military prowess, and there are practically no materials—except their devotion to the curious and dangerous winter sport of "stone-fighting"—for forming a judge-

ment as to whether, under capable leading, they would make good soldiers or not.

The fatal feature in the national character, and that which has contributed more than anything else to the loss of their independence, is their tendency to split into cliques and factions and to let party spirit ruthlessly override the higher interests of their country. This, coupled with the corruption which had crept into Court and Government circles, and the practice of confining practically all political power in the hands of a small number of noble clans, led to the unfortunate country becoming the prey of first one and then another of its more powerful neighbours, and finally to its complete downfall.

The history of Corea, like that of the rest of the Far East, has from time immemorial been overshadowed by, History. and intertwined with, that of her great neighbour China, that mighty and ancient nation, to which Eastern Asia owes as much as Europe does to the united influence of Greece and Rome. Unlike Japan, whose authentic history barely extends farther back than the fifth century after Christ, the more or less authentic annals of Corea stretch far back into the centuries before Him,





*COREAN FAMILY.*



while legend takes us further back still to the year 2332 B.C. (about the time of Noah!), when the mythical Tangun descended from heaven and formed "Corea" into a kingdom of which he assumed the sovereignty. Prehistoric remains, like the great stone "Altar of Heaven" on the mountain-top of Mari San in the island of Kanghwa, are still connected with the memory of Corea's mythical founder.

But it is to Ki-ja, the noble-hearted and chivalrous exile from China, who emigrated to "Corea" in 1122 B.C., that the people of the country trace in sober earnest their earliest civilization, his tomb at the ancient capital of Ping-Yang being still the object of great reverence. Among other and more serious titles to fame, he is recorded to have invented the prototype of the curious broad-brimmed hat, which (although it is dying out of use now) has for so many centuries formed such a marked feature in the costume of the country; its breadth of brim and fragility of texture being intended, as we are told, to act as a safeguard against quarrelling and personal violence.

The kingdom founded by Ki-ja appears to have lasted for nearly a thousand years

until the second century B.C. But it must not be supposed that it was conterminous with "Corea" as we now know it, or that the peninsula was in those days peopled by a homogeneous race or ruled by one sceptre. This archaic kingdom of Chosen appears to have occupied only the northern part of the present "Corea," and to have extended far over the Yalu and the Tumen rivers into Manchuria. From the first century B.C. onwards the area of the peninsula was covered by three independent kingdoms, Ko-ku-ryö (the descendant of Ki-ja's kingdom) in the north, Paik-chei in the south-west, and Silla in the south-east. After some centuries of mutual independence and internecine strife, Paik-chei and Ko-ku-ryö disappeared, and practically the whole country, as we know it now, was united in the seventh century after Christ under the sway of the King of Silla, whose descendants ruled it until they were displaced by a new dynasty—about A.D. 935.

The new rulers moved the capital to Song-do, and renamed the country Koryö—a name, which in the Latinized form "Corea," given to it by European navigators in the sixteenth century, has clung to it ever since on the lips of foreigners,

in spite of subsequent changes of dynasty and name. The Ko-ryö dynasty, under whose régime the country suffered terribly from the invasion of Kubla Khan's Mongols in the thirteenth century, lasted until 1392, when it fell before Yi-tai-jo, whose descendants governed the country from that date until its "annexation" by the Japanese in 1910. Yi-tai-jo moved the capital to Hanyang, the present Seoul, and again renamed the country Chosen—a title which it bore until the China-Japan War of 1894-5, when the sovereign, to mark his independence and equality with the rulers of China and Japan, assumed the title of "Emperor," and again changed the name of the country to Tai-Han.

In 1907 the twenty-sixth ruler of the Yi dynasty abdicated in favour of his son, who was himself deposed on the annexation of the country by the Japanese in 1910. Both "ex-Emperors" still survive and continue to inhabit two of the ancient royal palaces in Seoul, being officially known as Prince Yi Senior and Prince Yi Junior, but all executive and administrative power has passed into the hands of the Japanese Governor-General, supported by a large military force and an enormous staff of civilians, by whom the

country is now administered as "The Province of Chosen in the Empire of Japan."

The Yi dynasty has produced some able monarchs, whose names deserve to be handed down to posterity, notably Yi-Tai-jong (1401-19), who caused the first movable metal printing type to be founded, thereby effecting a vast improvement in the age-long Chinese system of printing from wooden plates, and antedating Gutenberg and Caxton by half a century or more. Yi-Sei-jong, who succeeded him (1419-50), placed his people under an even greater debt of gratitude by inventing, and encouraging the use of, the simple Korean alphabet, or *On-man*, as a substitute for, and auxiliary to, the use of the cumbrous Chinese characters, which had hitherto provided the only script in use. By universal consent, this alphabet, or syllabary, composed of twenty-six letters, is one of the best and most convenient that the world has seen, although, like the less convenient Japanese *Kana*, it serves its purpose best as an auxiliary to the Chinese characters or ideographs, whose usefulness in almost every walk of life is only equalled by their difficulty and inconvenience.

Two monarchs of the dynasty, Yi Sön-jo (1567-1608), and Yi In-jö (1623-50), will always be remembered by the terrible disasters which befell Corea during their reigns, in the shape of the appalling *Wai-ran*, or Japanese invasion of 1592-1600, and the *Ho-ran* or Manchu invasion of 1636-7. The former, which was due to the megalomania of the great Japanese regent and commander Hideyoshi, was but the culmination of the unfriendly relations which had existed between Japan and Corea for centuries, and, after inflicting an untold amount of misery, served no purpose except to seal Corea hermetically against the Japanese for nearly three centuries, and to intensify the hatred of the Coreans for their island neighbours.

The Manchu invasion arose out of the immemorial relations of Corea with her great neighbour China. China, unlike Japan, has not enjoyed the continued rule of one unbroken imperial dynasty throughout its history; and Corea, which always until the China-Japan War of 1894-5 had stood in a vassal relation to the "Middle Kingdom," not unnaturally suffered from the political vicissitudes of her suzerain. After bearing as well as she could the dominion of the Yuan

dynasty founded by the Mongol Kubla Khan, which lasted from about 1260 to 1360, she had welcomed the accession to the throne of China of the famous Ming dynasty, which was to last from 1368 to 1643.

For some years previous to the latter date, however, the Mings had been tottering to their fall, before the rising power of the Manchus, who were to succeed them as the Ching dynasty and to maintain their hold on the throne of China, until they made way for the Republic in 1912. And in 1636-7 the unhappy Coreans were made to feel the wrath of the Manchu chieftains for the fidelity with which they clung to the falling Mings. Their submission once made, however, the Coreans suffered little further trouble from the new dynasty, who interfered but little with their nominally vassal state, and were content with a more or less formal recognition of their suzerainty, until it disappeared altogether in 1895, as the result of the China-Japan War.

“As for religion,” Hendrik Hamel had said in the seventeenth century, “the Coreans have scarce any.” The Religion. bed-rock of the natural religion of the Coreans consists of that strange



jumble of nature-worship, hero-worship, spirit-worship, and fetish-worship which lies at the root of Shintoism in Japan, and which has in China strangely managed to identify itself largely with a system so radically different from itself as Taoism. On the top of this, Corea imported from China, together with her social and political ideals, such religious ideas as China then possessed—the whole being codified and systematized in the fifth and sixth centuries B.C. by the great Chinese teacher Kang-fu-tse (known to us in the Latinized form Confucius) and his disciples. And from that day to this it has been the pride of Corea to describe herself as a devoted follower of that great master's teaching.

But Confucianism, as has been often pointed out, is not strictly speaking a religion at all. In the ordinary acceptance of the terms, Confucianism provides no priesthood, no temples for popular devotion, no preaching, no forms of public and general worship. It is in its essence a code of morals, and of social and political duties, and the term Confucianist denotes the scholar who devotes himself to the study of the ancient classics, and the attempted performance of the

moral precepts and the proprieties therein inculcated. The only form of worship which enters at all largely into his daily life is one which is much older than Confucianism, and by no means peculiar to China, Corea, or Japan—viz., the so-called “worship” of ancestors—and even this is a purely domestic matter.

In Corea, however, as in China and Japan, this hereditary cult is so firmly established, and is so surrounded by a fixed ritual of traditional observances, that it has always presented itself, and probably will continue to present itself, to the Christian missionary as one of the most serious obstacles to the acceptance of his message. To any one visiting Corea after seeing the many-templed lands of China and Japan, the absence of any external signs of religious observance must be sufficiently striking. It was not, however, always so, since for more than a thousand years (392–1392), Corea had been one of the most fruitful fields of Buddhist missionary effort. And although now for over five hundred years Buddhism has been a proscribed and despised cult, evidences may be met on all hands of the extent to which it once dominated the country.

Of the Buddhism of Corea it will suffice to say that it is of the Mahayana or "Northern" School, that strange hotch-potch of pure Buddhism, Manicheism, and Gnosticism (mixed apparently with not a few elements borrowed from mediaeval Nestorian Christianity) which is so little like the Southern Buddhism of Burmah, Ceylon, and Siam, but which for fifteen hundred years and more has exercised such a potent sway throughout Central and Eastern Asia. It appears to have entered the Corean peninsula from China in the fourth century after Christ, and it was from Corea that the first Buddhist missionaries, some hundred and fifty years later, found their way to Japan. In the days of the Silla and Ko-ryö dynasties it played a tremendous part in Corean history. Indeed, it was apparently the intolerable interference of the Buddhist hierarchy in the affairs of the kingdom under the Ko-ryö kings which led Yi-tai-jo, on founding his new dynasty in 1392, practically to proscribe the profession of Buddhism, or at least to exclude it from his capital, relegate its temples and its priesthood to the most outlandish parts of the country, and otherwise penalize its votaries; and from that ban

it has never recovered, although most of the restrictions placed upon it have been removed in the last decade or so.

Of the language of Corea one word must be said before this chapter is brought to a close. Dominated as it has been for so many centuries by China, it is little to be wondered at that Corea is, like Japan, one of the countries which has fallen under the spell of the marvellous, but cumbrous, Chinese system of *writing* in ideographs or "characters." And to this day the script of China, in Corea as in Japan, is that which is used in all official, polite, and literary circles, though the "On-man or vulgar script" (mentioned above), and the "mixed script," formed of a combination of the two, have now an increasing vogue. The *spoken* language of Corea, like that of Japan (to which it only bears the vaguest resemblance) is wholly dissimilar to that of China. It belongs presumably to the Turanian family, and is agglutinative in character, being possessed of an elaborate grammatical system, which is further complicated by an intricate scheme of "honorifics." For many of its root-words, and practically for all technical terms, it has—again like Japanese—to fall back on the

Chinese characters, though, as the sound-values of the characters differ greatly in the three countries, this helps very little towards the mutual understanding of the three languages. Since the annexation, Japanese has been officially declared the "national language" of Corea, although it is not spoken by more than four or five per cent. of the population, including the Japanese immigrants. But every effort is being made to further its use by making it a compulsory subject of study in all schools, and using it almost exclusively for official and governmental purposes.

Although, however, a considerable part of the population may, in process of time, become bilingual, the chances of the new "national language" ousting the mother tongue of Coreans are not great. The study of English and other foreign languages by the Coreans is not greatly encouraged by the Japanese Government, although English is taught in almost all schools in Japan itself.

## CHAPTER II

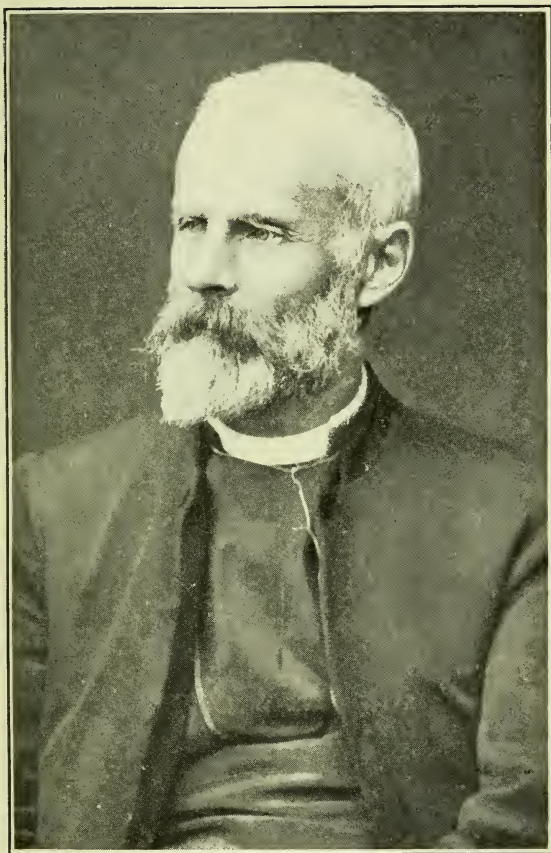
# English Church Mission to Corea. History, 1889-1910

FIRST BISHOP — CHARLES JOHN CORFE,  
1889-1904.

SECOND BISHOP — ARTHUR BERESFORD  
TURNER, 1905-10.

THE Mission of the English Church to Corea was founded by Archbishop Benson on All Saints' Day, 1889, when he consecrated Charles John Corfe in Westminster Abbey as bishop in charge of the new venture. It sprang out of the older Missions of the Church of England to the neighbouring empires of China and Japan. And, considering the leading and (when we think of opium), it must be confessed, not always creditable part which Great Britain had taken in forcing those old-world empires of the Far East to open their doors to Western trade and intercourse, it was but natural that the Church of England should desire to lend a hand in bringing the Gospel of

Earlier  
Missions in  
China and  
Japan.



*BISHOP CORFE.*

*[Russell & Sons.]*





Jesus Christ to the teeming millions who inhabit them. The annexation by Great Britain of Hong Kong in 1842—an annexation which set the fashion for all the subsequent shameless invasions of the integrity of China by other countries—gave a reasonable pretext, and in 1849 the first Bishop of Victoria (Hong Kong) was consecrated in Canterbury Cathedral, this action having been anticipated in 1844 by the consecration of an American bishop, who established himself at the more northerly treaty port of Shanghai. From that day to this the Missions of the Anglican Church (English, American, and Canadian) in China have grown until there are at the present time eleven missionary dioceses, now consolidated into “the Church of China” (Chung Hua Sheng Kung Hui), with a following of probably not less than 20,000 native Christians. Similarly in Japan, at the doors of which the American Commodore Perry had first knocked in 1852-3, access had been won for British trade by the Treaty of 1858-9, forced by Lord Elgin on a none too willing Government and populace. And here too commercial and diplomatic enterprise was followed at no long interval by

missionary activities on the part of the sister Churches of England and America, although it was not until 1874 that an American bishop was definitely assigned to Japan as distinct from China, and not until 1883 that the first English missionary bishop was sent there.

As in China, so in Japan, the missionary work of the Anglican Church (English, American, and Canadian) has gradually developed, until it now boasts seven missionary dioceses, consolidated into the "Church of Japan" (Nippon Sei Ko Kwei), with a following of something over 15,000 Christians.

The opening of Corea to foreign trade and intercourse by the series of commercial treaties, concluded between 1876 and 1886, had naturally drawn the attention of the Church authorities to this little-known land, which formed, as it were, a bridge or link between its two great neighbour empires. And as far back as 1880 efforts had been made to open work there by our missionaries in Japan, while in 1885 the C.M.S. Mission in South China had sent two Chinese catechists to settle in the port of Fusan. (These were withdrawn on the arrival of Bishop Corfe.) In 1884 the three

English bishops in China had sent home proposals for the foundation of a Mission in Corea, and in 1887 the English bishops of North China and Japan visited Corea and forwarded a report to the Archbishop of Canterbury, in which they begged His Grace "to take steps to ensure the sending of a mission from the Church at home without delay." The answer to that came in the consecration, already referred to, by Archbishop Benson, of Bishop Corfe as missionary bishop to Corea on All Saints' Day, 1889. Both by reason of his previous knowledge of the Far East and of his splendid record of over twenty years' service as chaplain in the Royal Navy, it was felt that the selection of the new bishop was a peculiarly happy one. The Mission was founded with an annual grant of £600 from S.P.G.

Bishop Corfe landed in Corea on Michaelmas Day, 1890, having been busily engaged since his consecration in making the needs of the new Mission known, and in endeavouring to gather a staff round him. The archbishop was very anxious that the Mission should proceed on the principle of trying to

Arrival  
of Bishop  
Corfe, 1890.

create "white-hot *foci*" rather than "a scattered pastorate." In pursuance of this ideal it was hoped that a small body of picked clergy—priests who would resign their benefices or fellowships as the new bishop had resigned his brilliant prospects in the Navy—might be formed into a small community who would live together under a simple rule, while making a profound study of the manners and customs, and the language and literature of the people, in preparation for such active work as God might in the course of time lead them to undertake.

The answer to the challenge on the part of the English clergy was disappointing, and when the new bishop  
His Staff. landed in Corea in the autumn of 1890, he landed almost alone. He was, however, accompanied by two medical missionaries, Dr. Wiles and Dr. Landis, and had, before he left England, secured the services of one priest, the Rev. M. N. Trollope, and three missionary college students, who all followed him in the course of the next six months. Of these, however, one (J. H. Pownall) was invalided home in 1893, and died in 1894; a second (M. W. Davies) retired in 1895 before any active work was begun;

and the third, the Rev. L. O. Warner, also retired in 1896, but not before he had done some vigorous pioneer work, of which the Mission has since reaped the fruits. On his way across Canada the bishop had been joined by a priest of some experience, the Rev. R. Small, and a young theological student (S. J. Peake), of whom the latter returned to England a year later, after performing the useful work of putting the mission printing-press into working order, while the former was recalled within a few months to resume his work among the Indians of the Diocese of New Westminster. An ex-bluejacket and old ship-mate of Bishop Corfe's (John Wyers), who a year or so later left the Mission to become constable of the British Consulate, completed the original staff.

The work of the Mission since its foundation naturally falls into three sections corresponding with the episcopates of the three bishops to whom its fortunes have been entrusted. And the first and longest of these, Bishop Corfe's episcopate, which extended over fourteen years from the date of his arrival in 1890 to that of his resignation in 1904, as naturally falls into two periods of seven

years each. Between these two periods the Baptism of the first two adult Korean converts in November, 1897, forms the natural dividing-line.

It must be remembered that the Korea in which Bishop Corfe and his colleagues settled in 1890-1, was a very different place from the Korea of the present day. It was still the Korea of "ante-bellum" days, before the fountains of the great deep were broken up by the China-Japan War of 1894-5, and except for the recent intrusion of a few "foreigners," the country had changed but little from the days when Yi-tai-jo had founded the reigning dynasty. Railways and regular posts were unknown, Seoul was still a mediaeval city, hardly boasting a single "foreign" building, and still girdled by its ancient walls, whose ponderous gates were locked every night as the old city bell tolled the curfew, warning all men to retire to their homes while the ladies walked abroad, and the nightly beacon fires carried from hill-top to hill-top all over the land and to the king in his palace news of the welfare of his country.

Under the treaties, missionaries and other foreigners only enjoyed a restricted

right of residence in Seoul and the three recently opened treaty ports ; while travel in the interior was forbidden on pain of deportation, without a passport which distinctly specified "trade or pleasure" as the only two grounds on which such journeys were allowed, and as distinctly forbade the dissemination of any literature "displeasing to the Government"—a prohibition aimed directly against Christian missionary enterprise. Helps to the study of the language were few and far between, and there was no available Christian literature. Even the Bible was as yet untranslated: a recently attempted version of part of the New Testament in Corean, undertaken by a Presbyterian missionary in Manchuria, who had little or no first-hand acquaintance with the language, having fallen still-born to the ground. The first task, therefore, of Bishop Corfe and his staff was to attempt to gain some knowledge of the languages (Corean to speak, and Corean and Chinese to read and write), with a view to some day providing the Christian literature which was an absolutely essential pre-requisite to any active missionary effort.

Slender as was the staff at Bishop Corfe's

disposal, a further heavy strain was put upon it during the first ten years of the Mission's existence by the addition of the large province of Shing King in Manchuria (North China) to the bishop's jurisdiction early in 1891. In those days its chief interest from the Church point of view lay in the fact that this province included the important treaty port of Newchwang, with a very considerable population of English and other Europeans, who had hitherto been under nobody's spiritual jurisdiction. Although Manchuria adjoins Corea to the north (and since the Russo-Japan War of 1904-5 has been brought within twelve hours of Seoul by rail), in those early days it was only accessible by a long round-about sea voyage, and that only during the summer months, the approach by sea being rendered impossible by ice throughout the three months of winter. Great as was the inconvenience, however, Bishop Corfe opened work there in Easter, 1892; and so gallantly did he and his staff serve it during the next decade that, when the readjustment of the North China Dioceses made it possible to hand over Manchuria to Bishop Scott of Peking in 1901, Newchwang boasted a handsome little permanent church and parsonage, a



goodly number of communicants, and a sound Church tradition. But the necessity of ministering to this far-away outpost in another land added greatly to the difficulties of the Korean Mission in these early years.

For the first two or three years of its history the members of the Mission hardly stirred — except on occasional trips of exploration — outside Seoul the capital, and Chemulpo the seaport (some twenty-four miles distant), save when one or other was temporarily detached to take duty at Newchwang. In Chemulpo, immediately on his arrival, Bishop Corfe had rented a small house for himself and Dr. Landis, the keen young Pennsylvania doctor who had attached himself to the bishop on his journey across America. One room in this house was transformed into a temporary chapel, in which English services were held from the outset for the handful of Europeans living in the port; while another room, fitted up as the doctor's temporary dispensary, soon became a centre of attraction for large numbers of patients.

Later in the year (1890) the bishop was able to secure two very serviceable plots of ground, one just inside and the

Opening of  
the Mission  
in Chemul-  
po, 1890.

other just outside the "Foreign Settlement" of Chemulpo. On the former was built, before the year was out, the little brick church of S. Michael and All Angels, together with a very modest parsonage erected out of "the few remaining bricks," and a small building adjoining which was first used as a temporary dispensary for Dr. Landis while his hospital was in building, and afterwards as a school and "parish room." For twenty years and more S. Michael's Church has borne its witness to God and the things of God in Chemulpo; and now (1915), Sunday by Sunday, it is used turn and turn about—as indeed it has been for a good many years — by three relays of worshippers, who offer to God "the sacrifice of praise and thanksgiving" respectively in the Corean, Japanese, and English tongues.

On the latter of the two sites mentioned above, just between the "Foreign Settlement" and the Corean town, was built about the same time the predecessor of the present Hospital of S. Luke, the land being practically a gift from the Corean Government, and the building fund supplied by those naval friends of Bishop Corfe's who have throughout the history of the Mission done so much for its hos-

pital and medical work. For more than seven years "the little doctor" worked hard at his hospital and dispensary, and at the many other Korean interests—linguistic, literary, scientific, and historical—which filled up his busy life, and then, on April 16, 1898, he was called to his rest, to the unfeigned grief of all.

In Seoul meanwhile the Mission had acquired two properties—one in the western quarter of the city, called Chong Dong, which adjoined the British Consulate, and one in the southern quarter known as Nak Tong, about a mile distant from the first. The latter was from the outset the head-quarters of the mission staff, who lived a quasi-community life there, and was intended to be the centre of its work among Koreans. To it was attached the Hospital of S. Matthew (for men), the erection of which, in 1892-4, was largely made possible by the generosity of Surgeon-General Wiles, a splendid old specimen of the army doctor, who had volunteered to give his honorary services for two years, to inaugurate the work of the Hospital Naval Fund in Corea; and who, after prolonging his stay a year beyond his original promise,

Opening of  
the Mission  
in Seoul,  
1891. 1.  
Nak Tong.

handed the work over to Dr. E. H. Baldock, his successor, in 1893.

For close on twelve years, under Dr. Baldock's care, S. Matthew's Hospital did a splendid work. And it was not until 1904 that the difficulty of staffing and financing hospitals both in Seoul and Chemulpo, coupled with the troubles of the Russo-Japan War, and the knowledge that the munificently-supported hospitals of the American Presbyterians in Seoul were fairly covering the ground, induced Bishop Corfe, much against his will, to close our Seoul hospitals and concentrate in Chemulpo. Shortly after Bishop Turner's arrival in 1905, the Nak Tong premises, having been quite swallowed up in the Japanese quarter, and so become wholly unsuitable for Corean work, this work was transferred to Chong Dong on the other side of the city, and Nak Tong became the residence and working centre of the priest-in-charge of the Japanese work and his lady assistants. And five years later, the increasingly commercial and industrial character of the neighbourhood having rendered it wholly unfit as a place of residence and centre of mission work, it was decided to let the whole property as a building site, and with part

of the rents to acquire more suitable premises for the Japanese work of the Mission in a district known as Ch'ang Dong or Ch'ang Kol, a good deal nearer the south gate of the city. Here this important part of the Mission's work is still carried on, and here at present (1915) the bishop—as well as the priest-in-charge of the Japanese work—has his temporary residence.

At Chong Dong, on the other side of the city, adjoining the British Consulate, a small room was opened as a temporary church for English services on Christmas Day, 1891, next door to the little thatched cottage in which Dr. Wiles then lived, and which afterwards for years served as the "Bishop's Palace," and from that day to this the small number of English Church folk living in Seoul has been unfailingly supplied by the members of the Mission with opportunities of worship and with the means of grace. This small temporary church room was supplanted at the close of 1892 by a more roomy and church-like structure (almost fifty feet by twenty-five), built on Corean lines which, as "The Church of the Advent," has become so endeared to the English-speaking residents of Seoul that it is difficult to get

them to view with any enthusiasm the plans for erecting a more commodious "Central Church," in which our Korean, Japanese, and English brethren may at least worship God within the same four walls and under the same roof, even though the "strife of tongues" makes it practically impossible for them ever to join in common prayer and praise together.

In October, 1891, the Mission forces were strengthened by the arrival of Dr. Louisa Cooke and Miss Heathcote. They settled in a small house on the Chong Dong property—previously occupied by the bishop—and shortly after (1892), with the ever-ready and generous assistance of Dr. Wiles, opened there a small hospital and dispensary for women. This, which was known later as the "Hospital of S. Peter," and which was greatly improved by the erection, in 1895, of two spacious wards generously presented by Mrs. (Isabella Bird) Bishop, the famous traveller, remained under the care of Dr. Louisa Cooke until she retired from the Mission in 1896, when the work was taken up with no less skill and vigour by Dr. Katherine Allan, who subsequently married Dr. Baldock. In 1904, S. Peter's Hospital, like S. Matthew's and for the same reasons,



CHURCH OF THE ADVENT, SEOUL.





was closed, the "Bird-Bishop Ward" being turned into a temporary church for our Corean worshippers (a duty which it still fulfils), and an *amende honorable* to the memory of Mrs. Bishop being made by the subsequent transfer of a considerable sum of money from the ordinary mission funds as a contribution towards the erection (1908) of the new women's ward in the Hospital of S. Luke, Chemulpo.

In the autumn of 1892, the Chong Dong property in Seoul had to be enlarged, by the purchase of a large rambling old Corean house, adjoining the original property, to provide the accommodation for the party of Sisters of the Community of S. Peter (Kilburn), who arrived in November of that year. The party consisted of four choir Sisters (Sisters Nora, Rosalie, Margareta, and Alma); one lay Sister (Lois), and an associate, Nurse Webster.

In their earliest years in Corea the Sisters devoted themselves almost entirely to the work of nursing in the Hospitals of S. Matthew and S. Peter in Seoul. But bit by bit this work devolved more and more on "secular" nurses, who came out as associates of the community, while the Sisters were set free for more definite

“mission work.” As will be seen by and by, a branch house of the Community of S. Peter was opened at Kanghwa in 1901, and transferred to Su-won in 1908. The head-quarters of the community are still in the original house on the Chong Dong site, which was again enlarged by the purchase of another large rambling Korean property in 1896. This ultimately became the Orphanage under the care of the Sisters, and so continued until, in 1913, it was moved to other premises adjoining the Sisters’ branch house at Su-won. One other considerable addition was made to the Chong Dong property, by the purchase in 1909 of an adjoining site, on which it is hoped before long to erect an official residence for the bishop and Seoul clergy. When this has been done and the new “Central Church” erected (partly as a memorial to Bishop Turner) on the ground till recently occupied by the Orphanage, Chong Dong, with which this mission has been so closely associated now for nearly twenty-five years, will become in fact, as well as in name, the head-quarters of the English Church Mission to Corea.

It should be mentioned that the arrival of the Sisters in Corea in November, 1892, was followed within a few days by that

of the Rev. F. W. Doxat and his wife. He had already been chaplain to the Sisters in their Woking home, and continued to fulfil that office in Corea, combined with that of priest-in-charge of the Church of the Advent and pastor of the English-speaking flock in Seoul, until the end of 1893. He then went to Newchwang to undertake the chaplain's work there, thus setting the rest of the staff free from the rather exasperating duty of travelling to and fro between Corea and Manchuria. And there he remained until he returned to England in 1897.

While the members of the Mission were still busy with their study of the language, the printing-press, presented to Bishop Corfe by his brother naval chaplains, had been set to work in the Nak Tong Mission House.

Mission  
Printing-  
Press.

As already mentioned, the preliminary work of starting it in 1891 had been done by Mr. Peake, who had come from British Columbia in Bishop Corfe's wake. When he went home his place was taken in 1892 by Mr. J. W. Hodge, who greatly developed both the work and plant and continued to work as the Mission printer until 1900. During these eight or nine years the Mission press had done very

useful work at a time when printing-presses in Corea were very scarce, turning out in creditable fashion such books of general interest as Mr. James Scott's *Corean Manual* and *Corean Dictionary*, as well as the simple religious works, which were the first-fruits of the translation efforts of the bishop and his clergy.

The first and most important of these was a so-called "tract" (it really was a rather large book) published in 1893, on the *Life of our Blessed Lord*, intended to form the basis of our earliest teaching and preaching, there being as yet no available version of the Holy Scriptures in the Corean tongue. The book, which went by the name of *Lumen*, or *Lumen ad Revelationem Gentium* (being the Latin rendering of the Corean title *Cho Man Min Kwang*) was printed in alternate paragraphs of Chinese characters and Corean *On-man*, or vulgar script; and was composed of ten chapters, in the words of Holy Scripture, illustrating the Incarnate Life of the Son of God, from the Annunciation to the Ascension, with S. Paul's sermon at Athens as preface, and a postscript describing Pentecost, the Acts of the Apostles, and the foundation of the Holy Catholic Church.

This served its purpose well until, some years later, and bit by bit, a translation of the whole New Testament appeared under the auspices of the British and Foreign Bible Society, in the production of which members of the Mission took only a small part. *Lumen* was followed by Catechisms and Litanies, which were based upon the larger work, and then, as the needs of the Mission grew greater, by an increasing number of works of instruction and devotion, a small volume of prayers for catechumens, a systematic catechism for their instruction, an office of admission to the catechumenate, and then (one by one) the Baptism and Confirmation Services, the Litany and Communion Service, and such other portions of the Prayer Book as made their need imperatively felt. But to this day no complete version of the Prayer Book has been issued.

It has already been mentioned that, except for occasional trips of exploration in the interior, the members of Kanghwa. the Mission were practically confined to Seoul and Chemulpo for the first few years of its existence. The most valuable of these journeys of exploration were those undertaken at the bishop's direction in 1892-3 by Mr. Warner, to

investigate the river systems of Corea, as possibly providing a more convenient method of access into the interior than the ordinary roads. He spent the winter of 1892-3 in a little hired cottage in the river suburb of Mapo, about four miles from Seoul, where the Mission subsequently acquired a considerable property. It was hoped that this might be the head-quarters of the river Mission work; but, as the work ultimately developed along different lines, it has actually never yet fulfilled a higher function than that of rest-house and retreat for members of the Mission living in Seoul. As a matter of fact, the most important result of Mr. Warner's river trip lay in the "discovery" of the island of Kanghwa, which was shortly after adopted as a Mission centre, and has since played such a prominent part in the Mission's activities. Seoul, it must be explained, stands on the banks, or within three or four miles of the banks, of the great river Han, which, after being joined by the river Im-jin, falls into the sea some thirty odd miles to the north-west of the capital. The estuary is screened and almost blocked at this point by the populous and fertile island of Kanghwa, from the lofty hill-tops

of which the seaport of Chemulpo is visible some twenty miles to the south. And, in those pre-railway days, the little steam-launches which plied precariously on the circuitous route of sixty miles between Chemulpo and Seoul, running along the shores of Kanghwa and up the mouth of the Han, provided the only alternative to a walk or ride of twenty-four miles between the capital and the port.

The island of Kanghwa is about the size of the Isle of Wight, and occupies about as important a position *vis-a-vis* the capital as the Isle of Wight, would have done if Winchester, and not London, had been the capital of England. It was absolutely virgin soil so far as missionary effort was concerned, and had, moreover, this advantage over the Isle of Wight, that it was only separated from the mainland by a strip of water a few hundred yards wide; though, owing to the racing tide and the masses of ice-floes with which it is choked in winter, this narrow strip of water has often proved to have terrors enough. Kanghwa, moreover, had always been an important centre of government, and had played a leading part in more than one crisis in Korean history. Indeed, for some years in the thirteenth century the old

walled city in the centre of the island had been the capital of the country, what time the King and his Court fled there from the face of Kubla Khan's Mongol troops who were then ravaging the peninsula. And at this particular juncture, in 1892-3, the Corean Government had just decided to make it the scene of their new "Naval Academy," which was opened shortly after under the charge of three British officers and instructors. This venture, however, speedily collapsed on the outbreak of the China-Japan War in 1894.

Here, then, Mr. Warner secured a precarious footing in the autumn of 1893 in a tiny cottage in the village of Kapkotchi, on the banks of the narrow arm of the sea which separates the island from the mainland. And here he maintained his foothold, gathering a few inquirers round him, until he went home in 1896, although the suspicions of Government officials, the lack of vernacular literature, and his own still imperfect knowledge of the language, which was shared by all the other members of the Mission, rendered impracticable all schemes for much in the way of aggressive Mission effort for the time being. Matters in these respects became a little easier as time



went on. And when, at Christmas, 1896—a few months after Mr. Warner's departure from Corea—the first catechumens of the Mission were enrolled and regular Korean services were instituted, three Kanghwa inquirers were among the number of those thus definitely accepted as candidates for Holy Baptism. And two of these, who were baptized in the following November, were actually the first-fruits of the Mission's long "work of faith and labour of love and patience of hope in our Lord Jesus Christ."

One other department of the Mission's works in Corea needs to be touched on, in speaking of the things begun in the first half of Bishop Corfe's episcopate, viz., the work among the Japanese residents in Corea. The Japanese settlement in Fusan was an old one, dating back to the beginning of the seventeenth century. It was not, however, until the conclusion of the first commercial treaty between Japan and Corea in 1897 that the inhabitants of the island empire began to settle in Corea in any numbers. But their number has been continually growing, side by side with the gradual increase of their political and commercial importance in the

Work among  
Japanese in  
Corea.

country until, now that Corea has become a Japanese dependency, the census shows that there are not less than a quarter of a million of them scattered over the peninsula.

Apart from the language difficulty, there always have been, and probably always will be, two great obstacles in the way of carrying on work among the Japanese immigrants. One is that they are so widely scattered all over the country that it is difficult for any priest even to keep in touch with those of them who are already Christians; the other is that they are so largely "birds of passage" moving about from place to place, or returning to their native land just as the priest is beginning to count on them as regular members of his flock in Corea. Still, as far back as 1891, Bishop Corfe had endeavoured to secure the services of a Japanese Christian doctor to open work in Fusan, and did actually succeed in importing a Japanese catechist to Chemulpo, whence, however, he was shortly recalled by family affairs to Japan. Such work as the Mission did in those early years among the Japanese arose out of a small night-school for teaching English, which was started by Dr. Landis



*NEWLY-BAPTIZED JAPANESE, CHEMULPO.*



in Chemulpo in 1891, and carried on by Mr. W. H. Smart, who had come from England for the purpose, during the years 1892-4. The school was perforce then closed owing to the excitement of the China-Japan War, and Mr. Smart went to Japan, to qualify for work as a lay-reader among the Japanese in Corea, by devoting a year to the uninterrupted study of their language.

Returning in 1895, he definitely began Mission work among the Japanese in Chemulpo (while occasionally visiting those elsewhere), and carried it on indomitably, and with no little success, for the next five or six years, in spite of the great difficulties attaching to his position as a layman. The work was greatly helped from time to time by visits from the Rev. A. F. King, the Rev. L. B. Cholmondeley, and the Rev. J. T. Imai and other clergy from Japan, while some of the clergy of the Mission—over and above their Corean studies—learned to read enough Japanese to be able to administer the Sacraments in that tongue. The Baptism and Confirmation of five Japanese adults in Chemulpo in September, 1896, was but the first-fruits of a considerable harvest which Mr. Smart was

privileged to gather in there during those three years.

Nor were the other Japanese settlements neglected, particular attention naturally being paid to the old Japanese colony of Fusan, where a temporary mission-house was at length acquired, and a Japanese catechist settled at the end of 1900 (though the latter did not remain long), and where, a few months earlier, Bishop Corfe had confirmed two Japanese Christians and celebrated the Holy Communion for the first time.

In 1901 Mr. Smart left Corea to take up work in Japan, where he was ordained to the diaconate by the American Bishop of North Tokyo, under whom he worked for the next twelve years. His place in Corea was filled by the Rev. Christian Steenbuch, who had recently come out from England, and who, after being ordained to the diaconate in Seoul by Bishop Corfe in September, 1900, had gone to spend a year in Japan for purposes of language study. Returning to Corea at the end of 1901, he settled in Chemulpo, was ordained priest in 1902, and carried on the work among the Japanese there and in Fusan and elsewhere until 1904, when he too trans-

ferred his services to Japan. And it was not until 1905 that the work among the Japanese was placed on a more solid and satisfactory footing by the establishment of the Rev. S. H. Cartwright in Seoul, as priest-in-charge of the Japanese work all over the country, with, later on, two lady workers to assist him.

In giving the foregoing rapid sketch of the main events in the mission's history during the first few years of its existence, it has seemed best to anticipate to some extent what follows by tracing also in outline the subsequent developments to which they led. But, to prevent confusion, it will now be best to revert to the chronological order.

In the summer of 1894 Mr. Trollope was dispatched to England by the bishop on the business of the Mission. And not only was his return retarded (until January, 1896), but the whole work of the Mission was a good deal hampered by the confusion arising out of the China-Japan War, which broke out just after his departure. He reached Corea again in March, 1896, accompanied by Messrs. J. S. Badcock and R. F. Hillary, who had been trained by the Society of the Sacred Mission, and

Changes  
in the  
Staff  
(1896-99)

who were ordained to the diaconate by Bishop Corfe in December of that year.

In December, 1896, the Mission received fresh reinforcements in the persons of the Rev. A. B. Turner (subsequently bishop) and Brother Hugh Pearson, of the Society of the Sacred Mission, and was further strengthened in the spring of 1897 by the arrival of Mr. G. A. Bridle (ordained deacon in 1897 and priest in 1900) and Dr. A. F. Laws, who also hailed from the same society.

In passing it should be mentioned that this society, to which not only the Corean Mission but the Church at large owes such a great debt of gratitude, had its origin in the Rev. H. H. Kelly's offer of himself to Bishop Corfe as far back as 1890. He was already on fire with those ideals to which he has since given such fruitful expression, and, instead of carrying him off to Corea, Bishop Corfe asked him to remain in England and to devote himself to the training of some of the many young men who were then offering themselves for work in the mission-field. How well he did that work, and how God has prospered it, all the Church knows.

Beginning in Vassall Road, under the



shadow of S. John the Divine, Kennington, the Corean Missionary Brotherhood, as it was then called, ere long developed into the Society of the Sacred Mission, and, after a sojourn at Mildenhall, settled into its present quarters at Kelham, near Newark-on-Trent. In 1898 it sent to Corea the Rev. Father Drake, and later in the same year Brother H. H. Firkins, who was ordained to the diaconate when Messrs. Badcock and Hillary were raised to the priesthood in Lent, 1900.

Rather unfortunately, but inevitably, the earlier members of the society in Corea found it difficult to keep pace with the more highly developed life of Kelham, and in process of time it seemed best that they should be released from their obedience to the society, while remaining in the service of the Mission. More unfortunately still, the health of two of the remaining members, Brother Hugh Pearson and Brother Firkins, gave way so seriously that the latter had to leave Corea in 1901, and the former in 1904, when, with the withdrawal of Mr. Drake (who, however, returned to Corea in 1911, after seven years in South Africa), the direct connection of the society with the diocese ceased, though the mutual benefits

derived from that connection during so many years will not readily be forgotten.

As already mentioned, on Christmas Eve, 1896, Bishop Corfe had the happiness of solemnly admitting to the catechumenate half a dozen Corean inquirers—the first-fruits of the harvest for which the Mission had been so long preparing. From that day onwards regular Corean services were carried on in Seoul and Kanghwa, though Chemulpo did not become a centre of organized Corean work and worship until some years later, in November, 1900. Moreover, of the six catechumens then admitted, two were baptized (by immersion, a practice which the rigours of the climate and other inconveniences have made it impossible to continue) in the Church of S. Michael, Chemulpo, nearly a year later, in November, 1897, and were confirmed as they came up out of “the laver of regeneration” by Bishop Scott of Peking, who was then on a visit to Corea. One of the two men then baptized (who both came from Kanghwa) was in delicate health, and died not long after; the other has been a pillar of the Church in Corea ever since, and was ordained deacon in 1914.

First  
Corean  
Baptisms,  
1897.

The admission of these two neophytes to the fold in 1897 may be fairly held to mark the close of the first half of Bishop Corfe's episcopate, and the opening of the second and even more important chapter, in which we mark the gradual growth of the Church thus brought to the birth.

Bishop Corfe himself was, unfortunately, not present at these first baptisms, as he left Corea in March, 1897, to attend the Lambeth Conference. And so exacting were the demands made on him in England that it was October, 1898, before he returned to Corea.

The diocese was administered in the bishop's absence by the Rev. M. N. Trollope, whom he had appointed his vicar-general, and who resided usually in Kanghwa, while the Rev. A. B. Turner had charge of Seoul and Mapo, and Chemulpo was served on Sundays, as far as was practicable, by clergy from one or other of these stations. In Kanghwa during the summer of 1897, the headquarters of the Mission were moved from the waterside village of Kaphotchi to more spacious premises, recently vacated by the English instructors of the defunct Naval Academy, in the city of Kanghwa itself,

where also a small boarding school for boys was at the same time opened.

When, therefore, Bishop Corfe returned to England for the Lambeth Conference in 1897, he was able to point, in Summary, 1890-7. spite of the vicissitudes through which the Mission had passed, to the following substantial results of the work of the previous seven years (over and above the well-established chaplaincy in Newchwang) :—

- (a) Churches erected in Seoul and Chemulpo, and regular services provided for the small congregation of English-speaking residents.
- (b) Three well-found hospitals in full working order—viz., one in Chemulpo under the care of Dr. Landis; and in Seoul, one for men under the care of Dr. Baldock, and one for women under the care of Dr. Katherine Allan, the two last being supplied with nurses by the Sisters of the Community of S. Peter.
- (c) A printing-press in full work, and the completion of a good deal of the translation work, necessary for aggressive missionary operations among the Coreans.
- (d) The substantial beginning of Mission

work among the Japanese, under Mr. Smart's care in Chemulpo.

(e) The beginnings of regular Mission work among the Coreans in Seoul and Kanghwa.

The whole being under the charge of a staff of four English clergy, which was increased to six early in 1898 by the arrival of Father Drake and Brother Firkins, S.S.M.

The year 1898, however, brought a great disaster in the death from typhoid of Dr. Landis, and within a few weeks of his death the Mission suffered a further loss in the death after prolonged illness of Nurse Webster, who had been working with the sisters ever since their arrival in the country in 1892. The death of Dr. Landis necessitated the closing of S. Luke's Hospital, Chemulpo, just as plans were in hand for the erection of a substantial brick building (made possible by a grant from the S.P.G. Marriott Bequest) in place of that which had done duty hitherto. And though the buildings were proceeded with, and Dr. Carden arrived in September, 1898, to take charge of the work (which he continued to superintend until 1902), it meant a complete break with the past,

Progress,  
1897 to  
1904.

and beginning all over again with a new doctor, who had to start afresh in acquiring that knowledge of the Corean language and Corean customs in which Dr. Landis had become such an expert.

The absence of the bishop, and the death of Dr. Landis, led to some little dislocation of work in the various stations during 1898. But in 1899 that work started with renewed vigour; and at Whitsuntide in that year our first big batch of adult Corean converts (eighteen in number) was baptized in Kanghwa, in the presence of the bishop, who confirmed them immediately afterwards. In the work of preparing the women among these candidates much help had been given by a visit from one of the Sisters, accompanied by Miss L. Nevile, who had lately arrived from England to help the Sisters in their work, and who remained with them until 1903.

In Seoul, on the Feast of S. John the Baptist, 1899, there was a large Baptism of Coreans (by a coincidence exactly equal in number to those baptized in Kanghwa), who were also confirmed by the bishop immediately after the Baptism.

The year 1900 witnessed a development

of the work in Kanghwa, where the southern half of the island was formed into a separate district, and placed in charge of Father Drake, assisted by his S.S.M. brethren (the Rev. H. H. Firkins and Dr. A. F. Laws) of whom the latter promptly opened a dispensary, destined, as years went on, to do a great work in the island.

The head-quarters of this new station were fixed in a village called On Su Tong (about ten miles from Kanghwa City) which subsequently became widely known among friends of the Mission as the scene of the indefatigable labours of the Rev. F. R. Hillary between 1901 and 1910.

The sudden outbreak of the Boxer trouble in China during the summer of 1900 made

Boxer trouble in China, 1900. itself felt in Corea, whence, at the urgent invitation of the responsible authorities, Dr. A. F.

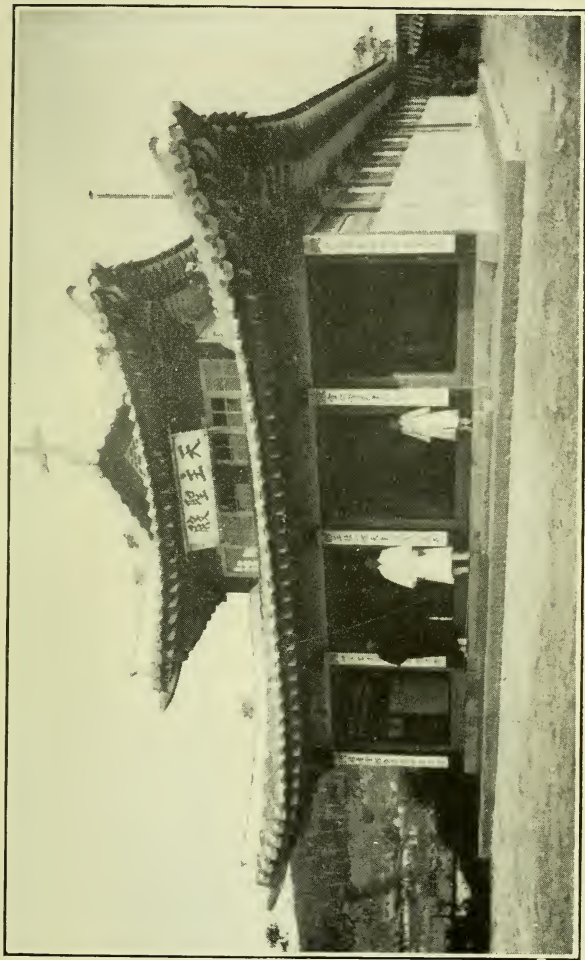
Laws and three of the Mission hospital nurses (Miss Cameron, Miss Unwin, and Miss Mills) were sent to Weihaiwei to help temporarily in the task of caring for the soldiers and sailors who had been wounded in the hastily-organized expedition for the relief of the Peking Legations. The same summer witnessed the return to Corea of the Rev. S. J. Peake, who had spent a year with the

Mission in 1891, and who had since not only been ordained both deacon and priest, but also qualified as a doctor. Unhappily, his sojourn in Corea was as short as before, and in September, 1901, he returned to England, afterwards devoting himself to Mission work in South Africa.

But the great event of the year was the dedication, by Bishop Corfe, of the big Church of SS. Peter and Paul in Kanghwa City on November 15, 1900. The congregation there had long outgrown the accommodation of the temporary church room, which had been several times enlarged. And a handsome gift of £500 from the Marriott Bequest Fund in the hands of S.P.G. had made it possible to erect this striking building, which, albeit the most prominent structure in the old city, harmonizes well with its surroundings, a fairly successful endeavour having been made to adopt the old Corean style of architecture to the purposes of a Christian Church.

The first six months of 1901 were spent by the bishop on a second visit to England, the development of the Mission having made it necessary to complete its home organization, and to place its financial





CHURCH OF S. PETER AND S. PAUL, KANGHWA CITY.



matters on a more satisfactory footing. He had hoped that it would be possible for his vicar-general, Mr. Trollope, during his absence, to make a simultaneous beginning of diocesan organization in Corea, by summoning a diocesan conference at Eastertide. A variety of circumstances, however, unhappily combined to frustrate this latter intention, to the great disappointment of the bishop. On his return in July he found that it had been necessary to send Father Drake to Newchwang (where he remained until that post was definitely transferred to the North China Diocese in October, 1901), as Mr. Turner had been sent home on sick leave to England, whence he was unable to return until November, 1902.

The straits to which the Mission with its rapidly-developing work was reduced in the latter part of 1901 may be imagined, when it is remembered that in August Mr. Trollope had been sent home on what it was hoped would be a short furlough, while in September Mr. Peake also left, in company with Brother Firkins, S.S.M., whom the doctors pronounced to be unfit for further service in the Far East. Mr. Trollope had only

been in England a few weeks when he was asked by the Archbishop of Canterbury to become the Bishop of the new Diocese of Shantung, recently severed from the jurisdiction of Bishop Scott in North China. After prolonged consideration he found himself unable to accept the offer. But for a variety of reasons, which he did his best to explain to the friends of the Mission in the pages of its Magazine, the *Morning Calm*, he also came to the conclusion that he ought to ask Bishop Corfe's permission to "suspend indefinitely" his return to Corea. And on this permission being granted he accepted the wholly-unexpected offer of the Vicarage of S. Saviour's, Poplar, recently vacated by the death of Father Dolling. Thus, after over ten years' service in the Mission to Corea (broken only by his furlough in 1894-5), he found himself engaged again in parochial work in England, where (except for a visit to Corea in 1908) he remained as Vicar, first of S. Saviour's, Poplar, and then of S. Alban's, Birmingham, until ten years later, in 1911, he was called upon to return to Corea as bishop, on the death of Bishop Turner.

In May, 1901, the Sisters of S. Peter had opened their branch house in Kanghwa,

where it was of inestimable service to the growing work. And it is hardly too much to say that, with the rapid development of the work here, the centre of gravity of the Mission had practically shifted to this station. After the departure of Mr. Trollope, the charge of Kanghwa City had devolved upon Mr. Badcock, assisted by Brother Hugh Pearson, S.S.M., who was busy with the printing, bookbinding, and other industrial departments of the school, while at On Su Tong, in the south of the island, Mr. Hillary had charge of the growing work, in which he was much helped by Dr. Laws and his highly-valued dispensary.

On the other hand, although the two Mission hospitals in Seoul (S. Matthew's for men and S. Peter's for women) continued to flourish—until they were closed in the summer of 1904—under the care of Dr. and Mrs. Baldock and the Sisters, the evangelistic and pastoral work, both there and in Chemulpo, with its rather tiresome duplication of English and Corean services, was from one unavoidable cause or another so constantly changing hands between the Rev. Father Drake, Mr. Bridle, and (after his return in November,

1902) Mr. Turner, that much steady progress was not to be looked for. Meanwhile, the staff of the Sisters' helpers was increased at the close of 1902 by the arrival of Nurse Hudson (whose health did not allow her to remain more than a year) and Miss Alberta Pooley (who is still, in 1915, at work in the Mission); but the necessity of closing the Hospital of S. Luke at Chemulpo in the autumn of the same year, owing to the difficulty of finding a successor to Dr. Carden, was a bitter grief and disappointment to the bishop and all concerned.

Partly with the earnest desire to fill up the serious gaps in his staff, both clerical and medical, and partly with the view of placing the finance of the Mission hospitals, so long supported by his naval friends, on an assured footing, Bishop Corfe felt bound to pay another visit to England. Leaving the diocese, therefore, to be administered by Mr. Turner, he left in February, 1903; and only returned, after a year's

heart-wearing search for men, in February, 1904, to find the whole Far East thrown into confusion by the outbreak of war between Russia and Japan. After the first few weeks, however, the tide of war rolled so far north into Manchuria, that

Russo-Japan-  
ese War, 1904.

it made little difference to Corea, except so far as the rapidly-growing predominance of Japan in the internal affairs of the country altered existing conditions.

Two or three months before the bishop's return the hearts of all members of the Mission had been gladdened by the arrival (December, 1903) of the Rev. W. N. Gurney; and a few weeks after his return the bishop had been able to welcome Dr. and Mrs. Weir, who set to work to restore the fallen fortunes of S. Luke's Hospital, Chemulpo. These were indeed worthy fruits of Bishop Corfe's last visit to England. Mr. J. S. Badcock and Mr. G. A. Bridle were thus enabled, after respectively eight and seven years' work in the country, to get away to England for a short furlough, though their absence sorely taxed the powers of those remaining behind. Father Drake went to take up the work left by Mr. Badcock in Kanghai City, where he had, therefore, the companionship of his S.S.M. lay brother Hugh Pearson, until both retired on the withdrawal of the society from the diocese in the autumn of 1904.

Meanwhile, however, Bishop Corfe, feeling that the strain of the Mission, for which he had been responsible for nearly

fifteen years, was more than he could continue to bear — especially in view of his inability to master the spoken language—had in a letter of singular dignity and pathos, dated from Chemulpo on S. James's Day, 1904, announced the fact that he had tendered his resignation to the Archbishop of Canterbury. Shortly afterwards it became known that the resignation was accepted, and that the archbishop had selected the Rev. A. B. Turner to be his successor.

The resignation of Bishop Corfe and the appointment of Bishop Turner as his successor brings us to the close of another chapter in the history of the Mission. And it is just worth while to glance summarily at the position which had now been attained.

(a) The chaplaincy of Newchwang had been handed over in 1901 to the Bishop of North China, but both in Seoul and Chemulpo regular services had been maintained for the English-speaking residents, whose numbers, small enough as a rule, had frequently been swollen for months together by the presence of a guard of British marines in Seoul.

Resignation  
of Bishop  
Corfe,  
July, 1904.

Summary,  
1897-1904.

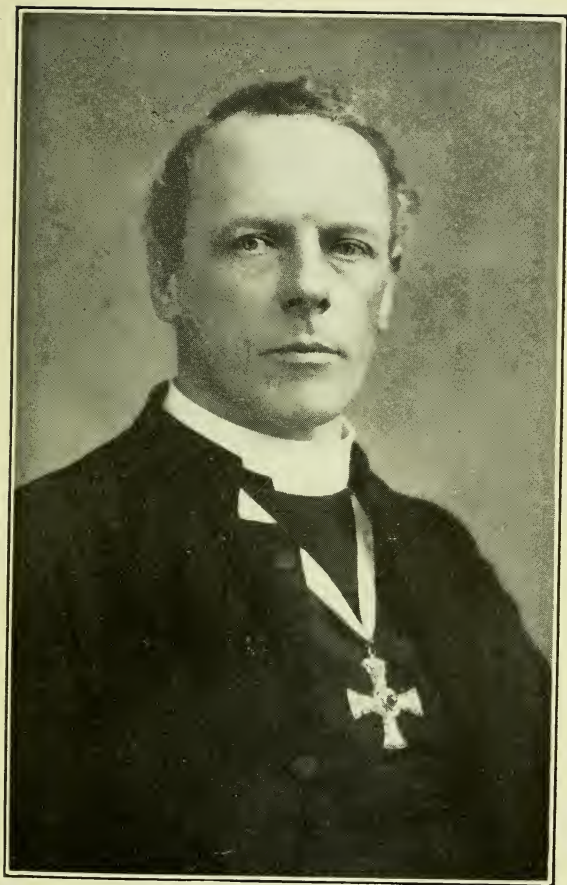


- (b) The two hospitals in Seoul had been kept in thorough working order until the spring preceding Bishop Corfe's resignation, when with great regret they were finally closed, partly in consequence of the difficulty of replacing Dr. and Mrs. Baldock who left in 1904, after giving respectively twelve and eight years' devoted service to the Mission, partly in consequence of the impossibility of properly financing these hospitals (which would also have required rebuilding) as well as the hospital at Chemulpo. This last, which had led a chequered existence for the last six years, had taken a new and vigorous lease of life, which has since been well sustained under the inspiring guidance of Dr. and Mrs. Weir, who arrived just as Dr. and Mrs. Baldock were leaving in 1904.
- (c) The Mission printing-press, though carried on on a smaller scale than heretofore and worked as a department of the boys' school in Kanghwa, had continued to supply the Mission with the vernacular literature required, until it was closed on the

retirement of Brother Hugh Pearson of the S.S.M. at the close of 1904. Printing - presses having greatly multiplied in recent years in Corea, the costly expedient of maintaining a separate Mission press was no longer necessary.

- (d) The work among the Japanese, especially in Chemulpo and Fusan, had been carried on with increasing vigour, and showed now a list of some sixty Christians, with thirty communicants.
- (e) The work among Coreans, which had started with two adult Christians in 1897, had so developed that in 1904 the number of the baptized was over two hundred, including some hundred communicants. Of these, however, nearly three-fourths were in the two Kanghwa stations, the churches in Seoul and Chemulpo having suffered seriously from lack of continuous supervision and encouragement, owing to the constant change of clergy.

Arthur Beresford Turner was consecrated second missionary Bishop of Corea in Westminster Abbey on the



*BISHOP TURNER.*

*[Elliott & Fry.]*



Feast of the Conversion of S. Paul, 1905, having returned to England for that purpose. He reached Corea

Bishop  
Turner's  
Episcopate,  
1905-10. again in May, and took over the charge of the diocese from

Bishop Corfe, by whom it had been administered pending his arrival. His all too short episcopate of a little over five years, of which we now proceed to give some account, witnessed a great development of the work of the Mission.

Doubtless the rapidity of this development which carried its own dangers with it, was largely connected with the changes—political and other—through which the country was passing. The close of the Russo-Japanese War in 1905 had left Corea at the mercy of Japan, who promptly proceeded to make her suzerainty a reality, taking complete control of all foreign relations and, to an ever-increasing extent, undertaking also the direction of the internal affairs of the peninsula. The Emperor of Corea maintained a precarious hold of the throne until 1907, when he was forced to abdicate in favour of his son, who was himself deposed when the country was formally “annexed” by Japan a few weeks before Bishop Turner’s death, in 1910.

These events, and much which went before and followed them, created a profound feeling of discontent and "unrest" among the Coreans. And for at least two years, 1907-9, the country was the scene of a miserable guerilla warfare, and of rather ruthless punitive expeditions. In the general break-up of the old political and social organization, there was a widespread movement towards Christianity on the part of the Coreans which, while it brought much encouragement with it, also sowed the seeds of a vast crop of difficulties.

Side by side with the political upheaval, Corea also witnessed at this time the strange work of religious "revival," which attracted so much attention and to which reference was made in the series of letters contributed to the *Times* by Lord William Gascoyne Cecil, on the occasion of his visit to the Far East in 1907. This movement, however, chiefly affected the northern parts of Corea (in the neighbourhood of Ping Yang) and the American and Presbyterian Missions which are very strongly represented there.

Last, but not least, it is not too much to say that the country was practically transformed by the laying of the great

Trunk Line Railway (running from north to south through the whole length of the country), which was opened about this time, and which, a few years later, brought Corea into direct railway communication with China, as well as with Russia and the rest of Europe, at one end, and by an excellent daily service of steamers with Japan at the other. It was, therefore, practically a new Corea—or at least a new Corea in the making—in which Bishop Turner was called upon to work.

Naturally the work amongst the Japanese under these altered circumstances, claimed

Work amongst Japanese, 1905-10. a large part of the new bishop's attention, and claimed it early. The head-quarters of the Japanese work were fixed in Seoul,

where part of the old Nak Tong premises were adapted for the purpose, and where Mr. Cartwright was joined in 1907 by two English lady workers, Miss Grosjean and Miss Elrington, as well as by a Japanese mission woman. A catechist was established in Fusan, to be replaced in 1910 by a Japanese priest, the Rev. A. N. Shiozaki, and thither too, at about this latter date, Miss Elrington removed.

Before Bishop Turner's death a suitable

site for the Mission premises was purchased here and occupied by a temporary "church room" as well as by residences for the workers, while plans were made and a fund was opened for the subsequent erection of a permanent church. About the same time a residence was built for a Japanese catechist, adjoining S. Michael's Church in Chemulpo, and shortly after it was found possible to place both a catechist and a Japanese mission woman there also, while Miss Pooley, who was acting as dispenser at S. Luke's Hospital, prepared herself by the study of Japanese to devote herself to this branch of the work. On Mr. Cartwright's death, in 1909, his place was filled temporarily by the Rev. H. Walton of Yokohama, and then by the Rev. A. L. Sharpe, who had also been engaged in Mission work in Japan.

Although the work still largely retained its sporadic character, which prevented any very rapid development, by the time of Bishop Turner's death the number of Japanese Christians had risen to over one hundred and fifty.

The hospital work, meanwhile, which had now been concentrated at S. Luke's, Chemulpo, prospered greatly under the guidance of Dr. Weir, who had arrived





*COREAN HOSPITAL WORKERS.*



shortly before Bishop Corfe's resignation. This work rapidly developed, and by 1908 it had become both necessary and possible to add a women's ward to the original building. When Dr. Weir went on furlough in 1908, his place was temporarily filled by Dr. Laws, who had spent the two years since he went home in studying for a degree in the Medico-Chirurgical College of Philadelphia. On the return of Dr. Weir in 1909, Dr. Laws removed to Chin Chun, the most recently-opened station in the interior (about eighty miles south of Seoul), where he was enabled shortly after to erect a hospital and to build up a hospital dispensary practice, which has proved of great service to the Mission. Just before Bishop Turner's death the Mission had also secured the services of a lady doctor, Dr. Borrow, who, however, was not able to begin active work until after the arrival of his successor.

The clerical staff, meanwhile, was strengthened by the arrival, at the end of 1905, of the Rev. F. Wilson, who, having been ordained deacon before he left England, was ordained priest in 1906, and who spent the greater part of the next

Additions  
to Mission  
Staff,  
1905-10.

seven years in Kanghwa, working first under Mr. Badcock and then under Mr. Hillary, until after the arrival of Bishop Trollope in 1911 he was put in charge of the newly opened Mission station at Paikchun, on the mainland to the north of Kanghwa, from which it was an off-shoot.

During the year 1908 Mr. Trollope, then Vicar of S. Saviour's, Poplar, came out and spent six months in Corea, while Bishop Turner went to England for the Lambeth Conference; and at the end of that year the Mission staff received a further accession in the person of the Rev. A. C. Cooper, till then assistant curate of S. Oswald's, West Hartlepool, who immediately went to the help of Mr. Bridle in the newly-opened station of Suwon.

Again, later in October, 1909, the Rev. F. Weston arrived and went to give needed help in Kanghwa, while in December the Rev. G. E. Hewlett also came, and having been ordained deacon, went to assist Mr. Gurney in his newly-opened station at Chin Chun. The Rev. C. H. N. Hodges and the Rev. G. S. Dallas, who had been accepted for work in Corea during Bishop

Turner's lifetime, did not arrive until after his death. The same was true of the Rev. F. R. Standfast and his wife, who, moreover, had to return to England before the arrival of the new bishop, owing to the difficulty of supporting the largely increased staff out of the limited funds at the disposal of the Mission. The Community of S. Peter had suffered a serious loss by the death, in Kanghwa, in May, 1906, of Sister Alma, and by the retirement through ill health of Sister Margaretta in 1909. Its forces were, however, increased by the arrival of Sisters Cecil and Edith Helena in 1907, and Sister Constance Irene in 1908, a year which was also made memorable by a prolonged visit from the Reverend Mother of the Community.

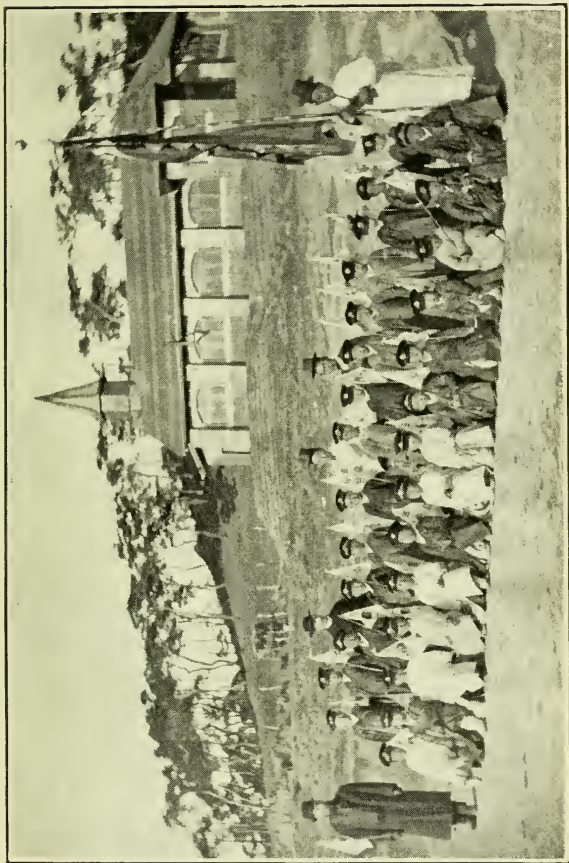
The responsibilities of the Mission were largely increased in October, 1905, by the opening of the new Mission centre of Suwon, an important provincial city, some twenty miles south-west of Seoul, with a station on the Seoul-Fusan Railway. Mr. Bridle was placed in charge, being moved from Chemulpo, which for the next eight years lacked the services of a resident priest, Dr. Weir

New  
Mission  
Station  
at Suwon,  
1905.

adding the duties of lay-reader to those of medical officer, while Bishop Turner and the other clergy visited the post at intervals for the administration of the Sacraments. At Suwon, where Mr. Bridle was joined by Mr. Cooper in 1908, the work grew by leaps and bounds, stretching forty or fifty miles down the railway line into the next province, where the work developed to such an extent that it became ultimately necessary to form another and separate Mission district with its centre at Chunan.

At Suwon itself a temporary church was opened at Christmas, 1905, to be replaced by a more permanent structure in 1908, in which year also it was found possible to open both a boys' and a girls' school, the latter being in charge of the Sisters of S. Peter, who had recently moved their branch house thither from Kanghwa. A number of district chapelries were also opened between 1905 and 1910 in the same district, which at the time of Bishop Turner's death numbered, in its then undivided state, over 700 Christians and nearly 500 communicants.

Meanwhile, in our older station of Kanghwa the work had been extending



CHURCH OF S. STEPHEN, SUWON.





with almost equal rapidity. Mr. Hillary, greatly helped until 1906 by Dr. Laws and his dispensary, still had charge of the southern half of the island, with its headquarters at On Su Tong, where in November, 1906, Bishop Turner dedicated the handsome Church of S. Andrew, a worthy companion to its compeer, the Church of SS. Peter and Paul in Kanghwa City, ten miles to the north. In the city Mr. Badcock, assisted by the Sisters of S. Peter, remained in charge until he was recalled to England by family affairs in the summer of 1907. Bishop Turner then placed both halves of Kanghwa Island under the charge of Mr. Hillary, who was assisted by Mr. Wilson, as well as later on by Mr. Weston, and shortly after the Sisters were removed to Suwon, leaving the women's work in Kanghwa to be taken in hand by Mrs. Hillary, who had originally come out as Miss Robinson to work with the Sisters in Seoul.

In August, 1909, the work suffered a great blow in the death of Mrs. Hillary, but before long lady workers were found to take her place in the persons of Miss France, Miss Bourne, and Miss Borrow-

man, who all arrived during the year 1910. During these five years nearly a dozen chapelries were built in Kanghwa to serve districts some distance removed from the central Churches of SS. Peter and Paul and Andrew, and at On Su Tong very useful schools were opened for both boys and girls. The result of all this development was that Kanghwa, which had started with two Christians in 1897, numbered at the time of Bishop Turner's death, in 1910, a roll of over 1,100 Christians, of whom about 750 were communicants, while the work had spread not only to neighbouring islands but to Tong-chin on the mainland to the east, and to Paikchun on the mainland to the north. And in this latter place the work throve so well that on the arrival of Bishop Trollope, in 1911, it had to be created an independent station with a resident priest in charge.

In Seoul, as heretofore, the Korean work continued to suffer from the constant change of priest and the burdensome necessity of duplicating services for English and Korean worshippers. Both in Seoul and the surrounding country Mr. Gurney did some vigorous work during the years 1906-8, at the end of which time he

Progress in  
Seoul,  
1905-10.

handed the charge on to Mr. Badcock. The women's work meanwhile was well looked after by the Sisters, whose little orphanage continued to thrive in the shadow of S. Peter's Mission House, under the excellent care of Sister Nora and Lay Sister Barbara ; but, for the reasons above given, so slow was the progress of the general Mission work in Seoul, as compared with the country districts, that at the time of Bishop Turner's death the total number of Corean Christians was still under two hundred, with about fifty at Chemulpo, of whom also the priest in charge of Seoul had the oversight.

It was while priest in charge of Seoul that Mr. Gurney undertook the series of missionary journeys to the east and south of the capital which finally resulted in the opening of the flourishing Mission centre at Chin Chun, some eighty miles to the south of Seoul. Here a property was acquired, and a temporary church dedicated by Bishop Turner in the winter of 1907-8. But it was not until the end of the latter year that Mr. Gurney was able to take up his permanent residence there. Here too the work grew with great rapidity,

and extended over a quite unmanageable area of country, necessitating the erection of a number of outlying chapelries. And by the time of Bishop Turner's death in 1910, the priest-in-charge was able to report a total of over 500 baptized persons, of whom over 400 were communicants.

In the summer of 1910, Bishop Turner, whose constitution had never taken kindly to the climate of the Far East, was taken seriously ill, and after some weeks of lingering sickness in S. Luke's Hospital, Chemulpo, under the sympathetic care of Dr. and Mrs. Weir and their staff, he passed to his rest on the Feast of S. Simon and S. Jude, to the unfeigned grief of all both in and out of the Mission, and was laid to his rest in the Mission Cemetery at Yang-Wha-chin near Seoul—thus bringing another chapter of the Mission's history to a close. During the interregnum, Bishop Montgomery, Secretary of S.P.G., paid a brief visit to Corea, in the course of which he ordained Mr. Weston and Mr. Hewlett to the priesthood. And in the following May (1911) it was announced that the Archbishop of Canterbury had appointed the Rev. M. N. Trollope, then Vicar of St. Alban's, Birmingham, to be the new bishop.

Death of  
Bishop  
Turner.



*BISHOP TROLLOPE AND HIS CLERGY, TRINITY, 1914.*



## CHAPTER III

# The English Church Mission to Corea: Present State and Future Prospects

THIRD BISHOP—MARK NAPIER TROLLOPE,  
Consecrated July 25, 1911.

**I**N these latter days nothing changes so often and so rapidly as the “unchanging East.” And Corea has now taken its place in the kaleidoscope. There is, therefore, no exaggeration in saying that the consecration of Bishop Trollope coincided with a new epoch in the history both of the country and of the Mission. Politically Corea, after her long period of unrest, is settling down with as much good humour as she can muster under the dominion of her new masters the Japanese, and at least peace and order reign throughout the peninsula. At the same time the great religious effervescence which had been such a marked feature of the first decade of the twentieth century has somewhat subsided. There

Present  
Conditions.

is indeed some reason to fear that the widespread movement towards Christianity, which to a great extent coincided with Bishop Turner's episcopate, may be compensated for by an equally widespread reaction during the next decade. At any rate everything points to the immediate future being a time rather of strengthening stakes than of lengthening cords. Bishop Trollope inherits the fruits of Bishop's Corfe's fifteen years of patient labour in laying foundations, and also the results reaped during the period of rapid extension, under his immediate predecessor Bishop Turner, whose soul God rest.

Let us, therefore, consider first the problem as it presented itself to the new bishop, who has now spent nearly three years in making a first-hand acquaintance with every corner of his diocese, and then the materials which he has in hand for dealing with the problem. With regard to financial support it should be noted that in 1911 the S.P.G. annual grant was raised to £2,000.

That Corea is as large as Great Britain, and boasts a population of fourteen million inhabitants is little enough to our present purpose. Nobody supposes that the Church of England is going to take in



hand the conversion of the whole of Corea single-handed any more than she is likely to compass a similarly impossible task in Africa, India, China, or Japan. Be this, however, as it may, she can certainly look forward to forming a very useful factor in the future Christianity of this and other similar countries if she makes the best use of the forces at her disposal.

A glance at the map at the end of the book will show what is more to the point—viz., that apart from its sporadic work among Japanese immigrants all over the country, the energies of the Mission do not extend beyond a periphery enclosed between the 36th and 38th degrees of latitude North, and the 126th and 128th degrees of longitude East, practically co-extensive with the two central *Do* or provinces of Corea (Kyong-ki *Do* and Chung-Chong *Do*) with a population of about three millions. In other words, if Corea is about equal in size to Great Britain (England and Scotland), the English Church Mission is endeavouring to carry on a fairly concentrated work over an area roughly speaking equal to Wales, or the eastern counties of England between the Humber and the Nore. Comparatively “concentrated,” however, as the

work is, it is more than enough to exhaust the energies of the exiguous staff of clergy, at its best never numbering more than ten or twelve, at the bishop's disposal. Outside these limits, therefore, it would seem unwise for the Mission, at least under present circumstances, to wander. There is nothing gained by trying to cover the whole world with a thin layer of Anglicanism, whereas a pinch of such Catholic salt as an English Church Mission can provide may be of real service if applied within a judiciously limited area.

Leaving on one side, then, for the present the fact that the bishop is confronted with a double-barrelled task, that of ministering to the native Coreans as well as the immigrant Japanese—who are widely sundered both by difference of language and lack of racial sympathy—we will confine ourselves in the first instance to the work among the Coreans, who are after all the natives of the country, and of whom there are nearly fourteen millions, as compared with only two to three hundred thousand Japanese. The Corean Christians attached to the English Church Mission now (1915) amount to well over five thousand souls—men, women, and children—for the most

part living in small villages scattered over the area above described. They are mostly dependent upon agriculture for their livelihood, and but slenderly provided with this world's goods.

For purposes of diocesan administration it has been found necessary to divide them into seven mission districts, each with a resident priest in charge. These districts, called after the name of the central towns in which the priests in charge severally reside are as follows:—

1. **Seoul** (opened 1891), the capital, where for a variety of reasons our work has always been weakest, the Korean Christians attached to this station at the present time barely numbering 400 souls (225 communicants). An early endeavour should be made to amend this weakness, which reacts badly on our country work. Possibly the erection of a central church or “pro-cathedral”—for which plans are now being prepared—partly as a memorial to Bishop Turner—together with a modest but adequate residence for the bishop and his “head-quarters staff,” may help to mitigate the extremely poor figure which the Mission at present cuts in the capital,

as well as to give our scattered country work the cohesion and support which it at present lacks. But plainly what is even more needed is more continuous and uninterrupted pastoral and evangelistic work than the single-handed priest-in-charge, has ever yet been able to devote to the Korean work in Seoul and its neighbourhood. The head-quarters of the Sisters of the Community of S. Peter are also located in Seoul, as well as the residence of the priest-in-charge of Japanese work, and that of the bishop and his chaplain, by whom regular English services are kept up in the "Church of the Advent" for the small English-speaking community.

2. **Chemulpo** (opened 1890), the seaport, distant about twenty-four miles from the capital, shares the weakness of the Korean work in Seoul. This is doubtless partly due to the fact that for eight years (1905-13) it had no resident priest-in-charge, and could only be served rather irregularly by visits from the bishop and clergy in Seoul. The number of Christians there all told does not amount to one

hundred and fifty at present, but an improvement is hoped for now that a priest—the Rev. Father Drake, S.S.M.—has taken up his residence there, charged not only with the care of the poor, but also of the Christians in the smaller islands lying off the coast. His presence is the more called for as the chief hospital of the Mission (S. Luke's), founded in 1890, is located in Chemulpo, and provides many openings of work, and until last year the doctor has had perforce to do the work of lay-reader as well as medical officer. The little Church of S. Michael, Chemulpo, is used for Corean, Japanese, and English services, and there is a resident Japanese catechist, for work amongst Japanese.

3. **Kanghwa** (opened 1893), our oldest and most flourishing country station, about thirty-five miles north-west of Seoul, started with two Christians<sup>1</sup> in 1897, and has now nearly 1,700, of whom close on 1,000 are communicants. It boasts two handsome churches, both built in Corean style,

<sup>1</sup> Of these one died not long after his Baptism, the other, after seventeen years' faithful service as a catechist, was ordained to the diaconate, at the first ordination of native clergy, on Trinity Sunday, 1914.

one in Kanghwa City (SS. Peter and Paul), the other (S. Andrew) in the village of On Su Tong, some ten miles distant, besides ten or twelve outlying chapelries, which have to be served by the priest-in-charge, Mr. Gurney. There are small but good schools for boys and girls at On Su Tong, and a house accommodating two or three lady workers in the city. In 1914 there was started in temporary buildings in Kanghwa City our college for training native clergy and catechists, under the care of Mr. Hodges, assisted by Mr. Smith, who give the otherwise single-handed priest-in-charge what help they can in his district work.

4. **Suwon** (opened 1905) has its headquarters in the important provincial capital of that name, about twenty-five miles south-west of Seoul, with a station on the Seoul-Fusan railway. Mr. Bridle has been priest-in-charge ever since the work opened here. In Suwon itself there is a permanent brick church (S. Stephen), together with the branch house of the Sisters of the Community of S. Peter, an orphanage which is under their care,

and important boys' and girls' schools. The work spread so rapidly down the railway line and into the next province that in 1911 it became necessary to cut off this lower half, and form it into a separate district, with its head-quarters at Chun-an, referred to below. The priest-in-charge of Suwon, however, who alone of all the clergy had for a short period an assistant-priest, has still eight outlying and widely-scattered village chapelries to serve, as well as the church in Suwon itself, with a total flock of nearly 900 Christians, including 600 communicants.

5. **Chin Chun** (opened in 1907 by Mr. Gurney), is our most distant station, and serves a large straggling district, some 80 to 100 miles south of Seoul, with about a dozen outlying chapelries, in addition to the temporary Church of S. Paul at the central station. There are just over 1,000 Christians in this district, of whom rather over 500 are communicants. An important hospital and dispensary were opened in the Mission compound here by Dr. A. F. Laws in 1909, and these are doing excellent work.

6. **Chun-an**, which was cut off from Suwon in 1911, lies directly south of the Suwon district, and directly west of Chin Chun. No central station has yet been created, and the priest-in-charge resides at present with the priest-in-charge of Chin Chun, being thus ten or twelve miles from his nearest chapelry, and over fifty miles from the most distant. He has ten scattered chapelries to serve, with a constituency of over 600 Christians, of whom 400 are communicants. As soon as it is possible to provide him and the priest-in-charge of Chin Chun with assistant-priests, a central Mission station for this district should be erected at or near Chun-an, an important station on the Seoul-Fusan railway, about sixty miles from Seoul and thirty-five from Suwon on the same line.
7. **Paikchun**, about sixty miles northwest of Seoul, lies on the mainland to the north of Kanghwa, from which it was originally served, having been made a separate district only in 1912, owing to the growth of the work and the difficulty of access. There is usually a priest-in-charge, who has flock of over 250 Christians (of whom



150 are communicants) and a temporary church in the central station dedicated to All Saints, with a small house for two or three lady workers adjoining. As an experiment a hospital and dispensary were opened here by Dr. Nancy Borrow in 1912. But, although they did an excellent work for a year and a half, they had to be closed in 1914, when Dr. Borrow — who had recently been joined by Nurse Carswell — took the place of Dr. Laws (on furlough) at Chin Chun.

Now the first thing to be remarked about the above is that, in almost every case, the priest-in-charge is single-handed. And this is plainly an intolerable state of affairs; intolerable for the priest, who is almost bound to break down under the strain of loneliness and the heavy responsibility imposed upon him; and intolerable for the people, who, as the priest must be always on his rounds, cannot count on finding services maintained and the means of grace accessible at the central church — and who, in the not improbable event of the priest's break-down through illness, or of his absence on furlough or holiday, are deprived of everything. Of course, we recognize that the

Supply of  
Clergy.

Church at home cannot reasonably be expected to go on for an unlimited time providing English pastors for the flocks which, with the help of God, we have gathered together in Corea. They *must* look forward to being shepherded and ministered to as soon as possible by priests of their own race. But the Church in Corea is yet very young, and the Church at home (which holds the purse-strings and controls the supply of men) only just made it possible in 1914 for us to make a beginning in training native catechists and clergy. And if that training is to be long enough and sound enough to be worth much, we are not likely to have many native priests at work for five or six years to come, at the earliest; and by that time all the priests in charge of stations will have sunk into early graves, if they are to be allowed to carry on their work single-handed.

In 1913, therefore, a scheme was put forth in which the bishop said that, if the Church at home would allow him now, once and for all, to staff his six stations (counting Seoul and Chemulpo as one) adequately by placing three priests in each, he did not think that, barring accidents of ill health and death, the Church



*THE BISHOP WITH THE COREAN CATECHISTS.*



in Corea need *ever* trouble the Church at home again for men! And to this he adheres, as he is confident that, with such a staff, he could well "hold the fort" until the training college began to put forth its native priests, when the European clergy could be set free to open up fresh work in districts of Corea as yet untouched. He asks for *three* in each station, because he regards it as of the first importance that the worship of God should be steadily maintained and the means of grace readily accessible, year in and year out, at all the central churches, without in any way hindering the constant visitation of the outlying chapelries. And two in a station is not really very much better (though it is, of course, better) than one; as in the event of sickness or furlough the staff is reduced to one again, and most probably the work in some other station has to be dislocated to supply the need. Still, if three per station cannot be attained, at least let it be two.

Chemulpo, with its more circumscribed area and its chances of being supported from Seoul, can conceivably be left single-handed; but in every other station the staff ought to be raised without delay to two, or, preferably, to three. If the

latter were possible, it would mean (still leaving the Japanese work out of count) an addition of ten priests to the existing staff of eleven—of whom two are detached for training-college work—whereas an addition of five would enable us just to supply each priest-in-charge with one colleague. If the Church at home can brace herself to the bigger task, it is likely to be the last time she is troubled on the point by the Church in Corea. If she can only manage the lesser effort, she must be content to listen to repeated “appeals for men” from Corea as elsewhere.

This brings us to the question of the Native Ministry and the very important consideration as to how it is to be supported. The bishop believes that he has his clergy with him in saying that it would be disastrous for the native Church in Corea to begin by relying, as is done in so many other Missions, on annual grants from S.P.G. or other home sources for the maintenance of the native clergy.

Simultaneously, therefore, with the opening of the Training College for Clergy and Catechists, the bishop addressed to the priests-in-charge of stations a letter in which he called their attention to

The Native  
Ministry :  
the Finance  
Problem.

the point that, while the creation of a native ministry is the primary need of the Church in Corea at the present moment, it will be fruitless to spend time, money, and labour in preparing men for the ministry, if there are to be no funds available for their maintenance after ordination. Our people must learn from the outset that all Christians are bound to contribute, according to their means, to these three objects:—

- (a) *Church expenses*: i.e., repairs, thatching, papering, furnishing, warming, and lighting of churches and chapels, together with the cost of the bread and wine, candles, incense, and other necessaries or accessories of public worship, and the provision, repair, and washing of necessary ornaments, vessels, vestments, and linen (except so far as these last four items are provided by private benefaction).
- (b) *The relief of the poor and needy.*
- (c) *The maintenance of the ministry*, to which may be added special collections and contributions for—
- (d) *Church and chapel building, support of schools, missionary work, etc.*

Our people being very poor, their

present "collections" and free-will offerings barely suffice to cover the first head, while special "gatherings" are occasionally made to meet the needs comprised under the second and fourth. And for many years to come special gifts of vessels, vestments, linen, and other "ornaments" will be welcome and well bestowed on those who do so much for themselves. But in the meanwhile they have by some means or another to be encouraged to add to their present offerings, adequate contributions to a fund for the maintenance of native clergy.

And it seems to the bishop that this work will best be done by something corresponding to the ancient systems of "tithe" and "glebe," that is to say, that the clergy should be partly supported out of free-will offerings made yearly, and partly out of invested capital or endowment. Let us assume, therefore, that the Church at home will continue to make herself responsible for:—

1. The maintenance of all English clergy and other workers of "foreign" birth whom she sends to Corea.
2. The maintenance (as hitherto) of the existing unordained and untrained native catechists, who will be gradu-



ally reduced in number as their places are taken by ordained clergy of native birth.

3. The actual cost of training candidates for the ministry and (where necessary) of maintaining them during training.

The native Church, relieved from anxiety on these points, has to address herself to the task of raising sufficient funds to maintain her native clergy after ordination.

The bishop and his clergy in consultation with the faithful will have to settle what will be an appropriate and adequate salary for a native priest. Whatever that sum may be (and it is not likely to be much under £30 a year), the bishop will not agree to ordain any native to the diaconate and priesthood where this minimum is not ensured, nor will he, except under exceptional circumstances, agree to license or appoint any native pastor (deacon or priest) to any district which cannot provide by yearly contributions a fair proportion (say two-thirds) of the yearly income thus required. This will be in the nature of a yearly "tithe." To meet the balance (say one-third) he proposes to raise a Diocesan Endowment Fund (answering to "glebe"), the income

of which may be used to bring the salary up to the required figure. In the more populous and more well-to-do districts, however, it is hoped that less and less reliance will be placed on the Diocesan Fund, thus setting it free for the smaller and poorer districts.

In order to make a beginning with this Diocesan Fund, the bishop issued instructions that each district should begin in Advent, 1913, raising a quota (based on the number of communicants), which is to be remitted to him quarterly or yearly, and for the present to be invested by him on behalf of the fund. Each priest is informed what the quota of his district is, and consults with the leaders of the native congregation as to the best way of meeting their liability. The money so raised year by year will be invested until any candidates are ready for ordination, and be increased by such other sums as the bishop is able to raise from other sources for the Diocesan Endowment Fund.

As soon as a deacon or priest is ready for ordination and appointment, any district which is raising a quota amounting to two-thirds or more of the salary decided on for a native minister may

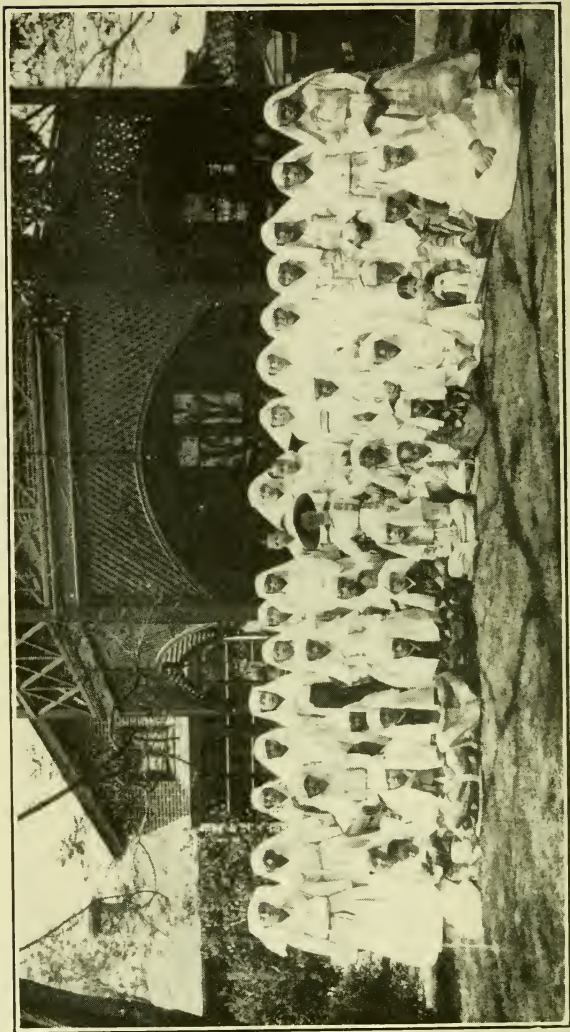
claim the use of so much of their yearly quota as is necessary to pay the minister two-thirds of his salary, while still continuing to contribute the balance to the Diocesan Fund out of which the remaining one-third will be met. This scheme has already been started, and—as it is unlikely that any native ministers will be ready for appointment for some years—there is good reason to hope that, by that time, the Diocesan Endowment Fund, fed by these yearly contributions and increased by special gifts and benefactions, will be strong enough to meet the demands made upon it, while the people will have formed the habit of regularly contributing to the Clergy Sustentation Fund.

A word now as to the Training College, which began in 1914, in a very humble and tentative way in the old mission-house in Kanghwa City (now not required for the residence of the priest-in-charge of the district), under the charge of Mr. Cecil Hodges, assisted by Mr. Stanley Smith. The two first students were our two oldest and most respected catechists, of whom one is the first adult who ever received baptism at the hands of the Mission clergy. Standing in a special position as they did,

The  
Training  
College.

they were ordained on Trinity Sunday, 1914, if not exactly *per saltum*, at least with a far shorter and less exacting course of training than will be required of the ordinary students; and as one is being retained for service as assistant tutor in the college, and the other attached to the personal staff of the bishop for diocesan use, and not to any particular locality, the question of their support need not contravene the general regulations set forth above. Meanwhile the priests in charge of the several districts had prepared a small list of the more suitable young men of their acquaintance for entry as ordinary students into the college at Easter, 1914. These will have a course extending over some years, in the middle of which they will be sent out for a year or more's practical work as "reader" or possibly "subdeacon," under the eye of one or other of the priests in charge, returning later, if suitable, to continue their course and prepare for Holy Orders. Moreover, each year, beginning with this autumn, the existing untrained catechists will be brought up to the college for a "summer" or "autumn school" of two or three months' duration, the authorities of the college being at liberty to retain and





COREAN CHRISTIAN WOMEN.

draft into the class of theological students any who are in their judgement suited for the purpose. And there can be little doubt that out of the ranks of these deserving men, who have for years past borne the burden and heat of the day, some at least (D.V.) will find their way into the ranks of the ministry.

After the men, the women. What is the Mission doing or proposing to do about women workers? For it must never be forgotten that the primary reason for the presence of "foreign" workers in the Mission field is not that they (anyhow after the first few years) should do the work themselves, but that they should fit and prepare natives of the country to be missionaries to their own people.

It is now over twenty-one years since the first Sisters of the Community of S. Peter, five in number, arrived in Corea. Of these five, two are still at work there, one was invalided home after seventeen years' service, and two died at their posts. Since those early days five others have arrived, bringing their number up to seven. In the absence of trained workers it was necessary that much in the early years should be done

Native  
Women  
Workers.

by the Sisters themselves, and as they could not compass the whole work, other women workers have thrown in their lot with the Mission, and four of these (apart from those attached to the hospitals or working on the Japanese side) are still in Corea, working chiefly in the Kanghwa and Paikchun districts.

Probably each of the priests would gladly welcome the presence of a body of Sisters or other women resident and working in this district. The expense alone, however, of such a course would be practically prohibitive. Even more than for the men, it is necessary to have women living in threes together, so that in the event of illness or furlough removing one, it need not be necessary to remove the other also. But there is not the slightest chance of the Mission being financially in a position to provide even modest salaries and build houses for groups of women workers in each of our stations. Moreover, the larger the "foreign" staff and the bigger the "foreign" plant, the more natural the conviction on the part of the Corean, that the presence of the "foreign" missionary is an essential and permanent factor in the life of the Church.

In the early days of any Mission a



considerable "foreign" element is necessary, but it requires to be kept in the background as much as possible, and to be withdrawn bit by bit, as time goes on, and the Koreans realize that the Church is their Church, and that they have to learn to stand upon their own feet, and not to be interminably "spoon-fed" by the foreign priest and women workers.

It is hoped, therefore, that while for some years to come we must continue to rely on the direct activity of our Sisters and women workers, in the near future the Sisters, instead of doing so much work directly with their own hands, will be able both to train and help the order of untrained "Bible women," upon whom we have at present to rely, and also to create a small band of trained and disciplined women, who will live under the shadow of S. Peter's Community, busy in Church needlework, washing, and similar tasks, and ready at all times to assist the Sisters and other ladies in their work of teaching and training either by travelling about the country with them or by taking classes in the head-quarters house under their supervision. The little Orphanage which the Sisters have carried on for years may

produce one or two such (though the most probable fate of those brought up there is to become wives and mothers), and any school work that the Sisters may be able to carry on for girls would naturally have this as one of its objects.

The Mission, now that it is face to face with this task of training native men and women workers, is feeling acutely the lack of any educational plant of any size. Small schools for boys and girls we have in Kanghwa, Suwon, Chin Chun, Chun-an, and Paikchun districts, but not on any sufficient scale. And now that the Japanese Government is undertaking the work of education in Corea, it is not too much to say that, while they show no desire to suppress existing schools, they offer no very effusive welcome to any new venture. Indeed it has now been publicly and officially stated that the Government only tolerates mission and other private schools, pending the completion of its own educational system. More and more, therefore, our educational efforts will have to take the form of making all possible use of the Government schools by providing hostels for our own children to live in, and confining ourselves, so far as special

Edu-  
cational  
Work.

schools are concerned, to our Clergy Training College and Institute for training women workers under the Sisters. For the latter we have no pledged support at all, for the former only the interest on a grant of £3,000 from the Pan-Anglican Offering Fund (amounting at the outside to £180 a year), and a small number of studentships generously granted by the S.P.C.K. and other friends.

It remains to say a word about our hospital work, which has formed such Hospitals. a prominent part of the Mission's activities, ever since Bishop Corfe started out with the motto, "Preach the Kingdom of God and heal the sick," and persuaded his old sailor friends to help him to such good purpose to carry out the latter part of the injunction. What has been said above about schools is also true to a certain extent about hospitals, now that the Japanese have taken complete control of the country. Still, there is no reason why we should give up attempting to fulfil both sides of our Lord's commission.

Our chief hospital venture is now, and has been for years, in Chemulpo, where the Hospital of S. Luke has made a name for itself, and built up a work under the

able supervision of Dr. Weir and his staff, which no competition on the part of the Government or any one else seems likely to affect. Only second to this is the splendid hospital and dispensary work which Dr. A. F. Laws has built up in more recent years in our most remote Mission station at Chin Chun. And there seems no reason why both these institutions should not have a long life before them. What *has* become plain is that the work of the Chemulpo Hospital is far more than one doctor can manage, and that now we have a third doctor in the person of Dr. Nancy Borrow it will be our wisest policy to put two to work together as soon as possible, and thus make S. Luke's Hospital, with its men's and women's wards, a stronger centre than ever; and at the same time mitigate, if not wholly obviate, the difficulty arising from absences on furlough or holiday or in consequence of illness.

We must now turn to consider the other side of the Mission's activity, viz., the work among the Japanese. Always highly important, owing to the proximity of Japan and the growing influence of the Japanese, that importance has become enormously en-

Work among  
the Japanese.



*JAPANESE WORKERS AT CHEMULPO.*



hanced now that Corea has been absolutely annexed as a dependency to the Japanese Empire, while the number of Japanese resident in Corea has gradually increased until the census shows that it exceeds a quarter of a million souls. It ought indeed to be accounted for righteousness to the English Church Mission in Corea that, unlike the other Missions in the country, from the outset it kept the importance of this work in view, and did its best to minister to the spiritual needs of Japanese immigrants, among whom, of course, were found from time to time some who had entered the fold of the Church in Japan. It is probably, however, true that quite fifty per cent. of the Japanese members of the Church in Corea—of whom there are now over three hundred—owe their conversion and their Baptism, under God, to the clergy and their workers labouring in connection with the English Church Mission in that country.

The work is very difficult, owing to its sporadic character—Japanese being now found in every corner of the country—and to the fact that so many of the immigrants are “birds of passage,” constantly moving about from place to place, and then

returning to their native land. Moreover, the Japanese language being totally distinct from that of Corea—to say nothing of racial differences—it has been inevitable hitherto that the two sides of the work should grow up side by side, finding their only point of contact in the person of the bishop.

Nor, although the Japanese authorities are making every endeavour to force the spread of the Japanese language in Corea, does there seem to be any immediate prospect of these two sections of the Christian family being able to worship together—still less to take any common synodical action. The bishop hopes indeed that before very long it may be possible to print the Prayer Book and other works of devotion and instruction in use in the Church in Corea, in parallel columns of Corean and Japanese, and, when the new “pro-cathedral” is built in Seoul, to arrange for all our Christians to worship within the same four walls if not at the same time, and for the chief Eucharist to be sung in Corean and Japanese on alternate Sundays. At present, not only do the Coreans and Japanese worship in entirely separate buildings in Seoul, but it is impossible to avoid drawing on Japan both for our Japanese liturgical and other



literature, and also—which is far more important—for the bulk of our workers among the Japanese. This naturally encourages a tendency among our Japanese Christians, although they have been conspicuously loyal hitherto, to be constantly looking across the Straits of Tsushima for their inspiration and for the centre of their spiritual life; and it will obviously require great circumspection to prevent the cleavage between the two sides of the work from hardening into a positive schism, as time goes on. The difficulty is not made less by the fact that our Japanese work, except in Seoul and Chemulpo—in each of which places the Mission maintains a Japanese catechist—lies in districts remote from those in which our Corean work is centred, being strongest in Fusan and other places in the southern provinces.

Meanwhile all concerned agree that Mission work among the Japanese in Corea away from their own homes is far more hopeful and encouraging than in Japan itself, and we are thankful to be able to record a steady but slow growth all along the line. What is imperatively needed is another English priest to share with the present priest the oversight of this important work; and two, if not

three, more Japanese priests who will do in Ping Yang, Gensan, and elsewhere, the same excellent work that the Rev. A. N. Shiozaki has been doing since 1910 in Fusan, where he has been ably seconded by Miss Grosjean and Miss Elrington.

Closely allied with this question is the constitutional future of the Church in  
 Future Con-  
 stitution.      Corea. At present it forms an autonomous missionary diocese directly dependent on the Archbishop of Canterbury, and lying between the highly-organized Church of Japan on one side and the Church of China on the other. It is quite certain that any proposals for merging the Church in Corea with the Church of Japan — which is also to be deprecated for other reasons — would be strongly resented by our Corean Christians, and put a great strain upon their loyalty.

Happily the United Kingdom of Great Britain and Ireland with its three mutually independent but sister Churches of England, Scotland, and Ireland, provides us with a model, while the attempts made in the sixteenth and seventeenth centuries to override the independence of the Churches of Scotland and Ireland, and to direct their affairs from England, provide



*BISHOP TROLLOPE WITH JAPANESE CHRISTIANS.*



us also with a warning. Meanwhile, it must be remembered that, both from the point of view of area and of the number of Christians, Corea is already as much entitled to two or three bishops as Japan is to six or seven. There is every reason, therefore, why, as the native ministry becomes a *fait accompli*, Corea should look forward to becoming a separate, if small province, with a distinct individuality and organization of its own as complete at least as that of the Province of York (which until the Reformation comprised only three dioceses), if not as those of the Churches of Ireland and Scotland.

Of the home organization of the English Church Mission to Corea the salient feature is that it is a child of the S.P.G., which since the foundation of the Mission in 1889 has supplied the block grants, and thus provided the backbone of the Mission finance. Bishop Corfe founded shortly after his consecration an Association of Prayer and Work for Corea, with but one rule—that of daily prayer for Foreign Missions of the Church—and with no obligatory subscription. Incidentally, however, the association which has now a large membership, raises a considerable

sum of money which, with contributions from other sources, is held by the S.P.G. as a "Special Fund" for Corea.

An organization of Bishop Corfe's naval friends, known as the Hospital Naval Fund, under the patronage of His Majesty King George, has ever since the inception of the Mission contributed largely to the hospital and medical work, in which (as well as in educational matters) the S.P.C.K. has also constantly given generous help.

An association of friends of the Community of S. Peter, known as the S. Peter's Foreign Mission Association, supplies the funds for the maintenance of the Sisters in Corea, and smaller associations known as the "Education Fund" and the "Children's Fund" have given considerable help to our schools and orphanage.

The home affairs of the Mission are managed by a council and an executive committee, of which the Lord Bishop of London and C. G. Napier Trollope, Esq., are respectively chairmen. The bishop's commissaries are the Rev. Canon Deedes, Vicar of S. John the Divine, Kennington; the Rev. Canon Ottley, Canon of Christ Church, Oxford; and the Rev. H. Mosley, Rector of Hackney. The organizing secretary of the Mission is the Rev. S. J.

Childs Clarke, 5 Amen Court, S. Paul's Cathedral, E.C. The magazine of the Mission, known as *Morning Calm*, is published quarterly (3d.) by Messrs. Spottiswoode & Co., a "letter leaflet" with a communication from the bishop, and heads of Intercession being published in the intervening months.

## CHAPTER IV

### Other Christian Missions in Corea

AS the preceding pages are intended to deal mainly with the history and prospects of the English Church Mission in Corea, it has not been thought well to cumber the course of the narrative with remarks about other Christian Missions in the country. It would, however, be most unfair and most misleading to leave the reader under the impression that the English Church stands alone, or even stands first, in the endeavour to bring the Gospel to the inhabitants of this ancient "hermit kingdom." Here, as in India, China, Japan, Africa, and practically everywhere else, the English Church finds herself, whether she likes it or not, associated in her missionary endeavours with powerful Roman Catholic Missions (mostly French) on the one hand, and vigorous Presbyterian, Methodist, and other Protestant Missions (mostly emanating from America) on the other, while in Corea, as in China, and still more markedly



in Japan, the Russian Orthodox Church also puts in an appearance as one of the evangelizing forces of the world. Of the bearing of all this on the burning question of the future unity of Christendom, a few words will be said at the close of this chapter.

But first let us face the facts—facts which will force us to realize yet once again that the Church of England in Corea, as in Central Africa, and elsewhere, can only hope to contribute one element or factor (and possibly not even the predominant one) to the future Christianity of the country, and that it is, therefore, of supreme importance to see to it that that element or factor is a sound one.

Corea is unlike most of the countries of Eastern Asia in this, that she had to wait until the nineteenth century

The Gospel  
first reaches  
Corea.

was well advanced before the first European missionary set foot on her shores—to wit Mgr. Imbert, a brave French bishop, who succeeded in landing there in 1837 and who, with his two assistant priests, two years later paid for his temerity with his life. But the story of the manner in which the way had been already prepared for the advent of the Gospel, without ap-

parently any human effort being made in that direction, is surely unique, and ranks high among the great romances of the missionary life of the Church.

Towards the end of the eighteenth century—when Corea was, like Jericho, “straitly shut up,” so that “none came out and none went in,” and when the old Roman Catholic Missions in China had been brought to their lowest ebb by the suppression of the Jesuits and the general upset in Europe consequent on the French Revolution—the first seeds of the Gospel were wafted to Corea by the Spirit of God, Who “bloweth where He listeth.” Only once a year in those early days was communication with the outside world possible, and that was on the occasion of the yearly tribute embassy which carried the compliments of the King of Corea to his suzerain the Emperor of China, holding his Court in the great metropolis of Peking, roughly speaking a thousand miles away.

This yearly embassy provided an opportunity for a considerable interchange of commodities between the two countries, and on one occasion, towards the end of the eighteenth century, it appears that some fragmentary treatises on the Christian

religion found their way into Corea among the baggage of the envoys or their attendants, on the return journey. This literature, which presumably consisted of some of the works published by the old Jesuit Missions in China, fell into the hands of a small party of *literati*, who had retired, as the Corean *literati* of those days were fond of retiring, for purposes of study and recreation, into some mountain retreat, during the period of the great summer heat. And they were so pleased with what they read that, having passed on the good news to others, they proceeded before long to organize a sort of Church among themselves and their friends, appointing the observance of every seventh day as a holy day, administering the Sacraments of Baptism, and (it is said) even Penance and the Eucharist, and going so far, according to some accounts, as to set apart some of their number as priests and bishops!

Some years elapsed before it was possible to get into any sort of touch with the Franciscan Mission, then carrying on the work which the Jesuits had left behind them in Peking. But at length one of these neophytes, or would-be neophytes, succeeded in getting himself appointed to

some post on the yearly embassy, and after being properly instructed and baptized, was sent back to his native land, with a supply of religious books and *objets de piété*, backed by a promise that a priest should be sent to Corea as soon as possible. So great, however, were the difficulties of the missionaries in China in those days that for close upon half a century the would-be Church of Corea, "without father and without mother," had to struggle on as best it could, without even the ministry of a priest, saving for one short period of seven years (1794 to 1801), during which a Chinese priest, dispatched from Peking, managed to exercise his ministry among the Coreans in the strictest secrecy ere earning the martyr's crown.

In spite of persecution, however, the number of Christians and would-be Christians grew, until at length (in 1831) the pope urged the famous Roman Catholic Missions, Parisian *Société des Missions Etrangères* to undertake a Mission in Corea, and the first vicar-apostolic, Mgr. Bragniere, was consecrated. So jealously, however, were the frontiers of Corea closed against all foreign intercourse that he died without ever reaching his sphere of labour; and it was, as already stated,

not until 1837 that the first European missionary, Mgr. Imbert, succeeded in effecting an entry into the country. Of his speedy death we have already spoken; and those who would read more in detail the romantic story of the endeavours made by him and his successors and their colleagues, first to enter the country and then to carry on their ministry therein, must be referred to the pages of Père Dallett's entrancing *Histoire de l'Eglise de Corée*.

During a period of nearly thirty years the work of the Mission gradually grew, in the face of the most appalling difficulties, and then in 1866—partly as an echo of political complications between the Chinese Empire and the European powers at that date—a bloody persecution broke out in Corea. In this the French vicar-apostolic and his coadjutor, together with seven priests, were brutally put to death; while the three remaining members of the mission staff succeeded in at length escaping from the country, which was literally deluged with the blood of thousands of native Christians. Unhappily, the French Government of the day attempted a punitive expedition; and it is difficult to say whether the course of Christianity suffered more from the fact that the expedition

ended in a disastrous fiasco or from the fact that the native Christians and surviving missionaries acted as spies and guides on behalf of the invading force, thus lending colour to the suspicion—ever present to Oriental minds—of the political character of Christian Missions. In any case, the French expedition retired ingloriously, and the French missionaries had to wait until the closed doors of the “hermit kingdom” were forced open, the result, some ten years later, of the joint action of Japan and the European powers, before it was possible for them effectively to recommence their apostolate in Corea.

During the last thirty years or more, however, they have been vigorously at work again ; and their converts may probably be estimated at not less than eighty thousand. The Roman Catholic Church in Corea has, however, never yet advanced beyond the missionary stage, nor have the authorities of that Church ever erected here or in China a “territorial hierarchy” of diocesan bishops, such as has been set up, for instance, in India, or more recently in Japan. Since its inception the work of the Roman Catholic Mission in Corea has been superintended by a “vicar-apostolic,” that is, a missionary bishop who takes his

title from an extinct diocese *in partibus infidelium*, of which he is nominally prelate. Quite recently his labours have been lightened by the division of the vicariate, and the appointment of a second vicar-apostolic, Mgr. Demange, who superintends the Missions in the south of the country, while the original prelate, Mgr. Mutel, retains the superintendence of the Missions in the centre and the north. The total staff of priests attached to the two vicariates must now amount to about seventy, of whom the greater number are French, although since 1896, when the first ordinations took place, the native priesthood has been gradually growing in strength.

The work of the French bishops and clergy is ably seconded by the Sisters of S. Paul, whose mother house is at Chartres, in France, and who have met with some success in introducing the "religious life" among the women and girls of the country, and now count a considerable number of native sisters and novices.

In more recent years a colony of Bavarian Benedictine monks has been established in Seoul, with the view of devoting itself chiefly to the work of industrial and technical education among the Coreans. The

last decade or so has also witnessed the erection of rather ambitious-looking foreign-built churches in Seoul, Chemulpo, and some other centres of population.

But such laurels as the French missionaries have won, apart from their directly spiritual work, are hardly so much due to their architectural efforts as to the splendid pioneer works illustrative of the history and language of Corea, such as their great (but now rather antiquated) *Dictionnaire Coréen Français* and *Grammaire Coréene*, and Père Dallet's already quoted *Histoire de l'Eglise de Corée*, which have formed the (not always acknowledged) foundation on which most subsequent writers on the country have based their literary edifices.

Of Protestant Missions, the oldest of which dates from about 1884, the most powerful are those of the Presbyterians (mainly American, though supported by Canadian and Australian auxiliaries) and the "Episcopal Methodists," which are wholly American in origin. Between them they now probably number nearly as many baptized converts as the Roman Catholics, say seventy-five thousand, of whom, roughly speaking, two-thirds may be assigned to the Presby-



terians and one-third to the Methodists. Both are very generously supplied with men and money from America, and it is hardly too much to say that they can between them put two hundred missionaries in the field, when the English Church Mission can put twenty. The Presbyterian Mission in particular, however, has set a splendid example in teaching its Christians the lesson of self-support, and in encouraging them to rely less and less on funds contributed from foreign countries, and more and more on themselves.

From the outset both the Methodists and Presbyterians have maintained a vigorous medical and educational work, the latter of which has been of great value in enabling them to place a native pastorate on the field. And the credit, such as it is, of having translated the whole of the Old and New Testaments into Corean (now printed and published by the British and Foreign Bible Society) must be given almost wholly to the members of the Presbyterian and Methodist Missions. The translation is very unequal, and will bear a good deal of revision; but it is a creditable performance to have succeeded in carrying it through at all.

The most vigorous and flourishing of the Presbyterian and Methodist Missions are perhaps to be found in Ping-Yang and the neighbourhood, some two hundred miles north of Seoul. And it was in the main in this district that the extraordinary "revival" took place some seven or eight years ago, of which so much has been made in a good deal of recent missionary literature.

Of the smaller Protestant Missions, such as those of the Salvation Army and the Seventh Day Adventists, opened in more recent years, there is not much to chronicle except their existence. But any conspectus of missionary effort would be incomplete which did not include a reference to the work, largely of a social and educational character, of the Y.M.C.A., housed as it is in magnificent premises in Seoul, which are the gift of an American millionaire. The work is, of course, professedly undenominational or interdenominational, but naturally coincides most easily with the aims and methods of the Protestant Missions.

The Russian Orthodox Church, which has such a splendid missionary record in Japan, opened work in Seoul at the

close of the nineteenth century. Its activities were, however, hindered and for a long time suspended by the Russo-Japan War, and it has hardly succeeded as yet in establishing itself as one of the prominent evangelizing factors of the country.

Upon the arm-chair critic of Foreign Missions at home, this view of a number of "jarring sects and Churches" all competing for the souls of Coreans is apt to have a very depressing effect. And, of course, *from the Christian point of view*, the divisions of Christendom are a scandal of the first order and a scandal of which one is glad to think that all Christians, Protestant and Catholic, are gradually becoming more and more ashamed. Before, however, the Church allows herself to be hurried into any well-meant but hastily-patched-up schemes, which, so far from mending the evil, are likely enough to "make the rent worse" in this direction or in that, it is worth remembering that in *the eyes of the heathen* these divisions do not necessarily represent quite the stumbling-block that people at home are apt to imagine. Apart from the fact that,

in Japan for instance, Buddhism is divided into sects and sub-sects before whose numbers and mutual antagonisms those of Christians pale into insignificance, it has also to be remembered that the field is so vast and the whole volume of Christian effort so small that there is very little reason for the various representatives of Christianity tumbling over one another. Even with all the wonderful advance of recent years, it is extremely improbable that the total number of baptized folk in Corea, of whatever persuasion, much exceeds one or two per cent. of the population. And as a rule, except in the great centres of population, no Corean is under any great temptation to puzzle his brains by weighing one form of Christianity against another, or to play off one against the other, so widely are the various Mission stations set apart. While to any thoughtful heathen the substantial agreement on so many profound and central truths among so many professors of Christianity, who obviously dislike and distrust one another so much, would carry a conviction which could hardly be outweighed even by a united testimony. Far better, in the opinion of the present writer, than any

hastily devised schemes for daubing with untempered mortar the at present divided structure of Christianity, would be a determination on the part of all Christian missionaries to bear their witness faithfully and unflinchingly to the truth as each has received it, while holding up to all the vision of a united Church as the goal to be ultimately aimed at, and trusting to the Holy Spirit to second our honest and charitable endeavours to secure the same without sacrifice of principle in His own good time.

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